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AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XII, No. 26
WHOLE No. 313

APRIL 10, 1915

{ PRICE 10 CENTS
\$3.00 A YEAR

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CHRONICLE

The War.—In the west there has been little activity on either side, except for frequent artillery encounters. The British fleet shelled the towns on the seaboard, and the

Germans attempted to advance in the direction of Nieuport, in neither case, however, with any notable results. The French have made a slight advance to the northwest of Reims. They have also pushed forward southeast of Verdun and west of Pont-a-Mousson, thus narrowing still further the already narrow strip of land that runs from Metz to St. Mihiel, which the Germans have defended so successfully for many months. Their progress in both cases has been very small, and is still far from threatening the German line of communication.

In Russia the general situation seems to be about the same. It is reported that the Germans are retiring to the west of the Niemen, and that their attempt to force back

the Russian army before Grodno has not only failed, but may end in disaster. From this it would seem that

whatever slight advantage has been gained along the East Prussian border has been on the side of the Russians. The principal event in this area of the war has been the abandonment by the Germans of the siege of Ossowetz. The capture of this place would have given the Germans important strategic advantages. It was the point selected by them for their principal effort to pierce the Russian line. West of Warsaw there has been comparative quiet. The same is true of southern Poland. In fact, operations at all points of the long line of battle in the east seem to have been subordinated to the great conflict that has been steadily going on with heavy losses to both sides in Galicia. Movements in other localities are

probably only demonstrations and are attracting little attention.

The main interest in the war is at present focused on the Carpathians. Here the Russians are in possession of Bartfield and the Lupkow pass, and although they have not been able to make much progress

during the week, they have captured Cisna and have straightened out their line between Mezo-Laborca and Lutowiska, and can now look down on the coveted Hungary. The key to the situation, however, is still in the hands of the Austrians, who continue to hold the Uzsok pass, where they have repulsed many vigorous attacks by the Russians. Both sides have been heavily reinforced and are fighting desperately under the most adverse conditions both of ground and weather. Petrograd is confident of soon reaching the plains of Hungary, but the invasion is far from being a fact. A great deal depends on the outcome of the struggle for the Uzsok pass. If the Austrians lose it, almost inevitably they will be forced to retire. If, on the other hand, they can press forward again down the foothills of the Carpathians into Galicia, the extreme right of the Russians will be placed in a precarious position, and will probably have to give way. Not only the Austrians, but the Germans, recognize the important consequences of a Russian victory in the mountains; and it is said that the decrease of German activity along the East Prussian boundary has its explanation in the fact that troops have been hurried south through Cracow.

Further east the Austrians have been consolidating their hold on Bukowina by pressing forward from Czernowitz across the river Dniester into Russian territory.

**Bukowina
and Turkey**

The Russians have succeeded in driving them back near Chotin. In the Dardanelles there have been no

important developments. Neither has the bombardment of the Bosphorus by the Russian fleet, which apparently has cleared the Black Sea of Turkish warships, resulted in any marked success. Adrianople, however, is being strengthened and Turkish troops are being moved to its defence, presumably as a precautionary measure against possible attacks by Bulgaria.

The sinking of the British ship *Falaba* by a German submarine, after the passengers and crew had been warned to leave the vessel, but before they were able to

Other Items

do so, resulted in the death of more than 100 non-combatants. Among the passengers was a citizen of the

United States. This fact falls within the strict accountability to which the American note declared our Government would hold the German authorities. While our State Department has taken cognizance of the event, and has instituted inquiries into the facts of the case, it is preserving a wise reticence, and is endeavoring to avoid any step that might inflame public opinion. The British authorities report that, during the week ending March 31, six steamers were sunk by German submarines, a seventh was torpedoed, but succeeded in reaching port. The total number of sailings recorded during the same period amounted to 1,559 vessels, either entering or leaving British ports.

The investigations which have been instituted by the French authorities into the charge which has been brought against Raymond Swoboda, an American citizen, of having set fire to the steamship *La Touraine*, are still under way, and have not yet led to any decision. With regard to the case of the William Frye, which was sunk by the German commerce-destroyer, *Prinz Eitel Friedrich*, the United States has asked compensation from the German Government only for the loss of the vessel and the consequent damages to its owner. A note has been sent by our Government to Great Britain declaring that the blockade violates the sovereign rights of neutrals.

Bands of Bulgarian irregulars raided Serbia and Greece, but were repulsed. Serbia has sent a note of protest. The incident is not regarded as serious.

Austria-Hungary.—An official denial was made by Vienna of the reports from Petrograd that Austria was seeking a separate peace with Russia. Rumor after rumor has been set on foot against

Discrediting Austria Austria since the very beginning of the war. At first the efficiency of the Austrian army was discredited, then Austria and Germany were persistently represented as at variance with each other, in spite of the harmonious cooperation of both Powers. For a long time thereafter Germany was pictured as disgracefully sacrificing her ally. Tables have now been turned and Austria is found willing to betray Germany. If the object of the press campaign is to set Germany and Austria at variance it will hardly achieve

its purpose, though it has succeeded in placing Austria in a false light. In the same spirit the total economic collapse of Austria-Hungary has been retold hundreds of times since the outbreak of the war. In the meantime both Austria and Hungary, as recent figures show, are economically more sound than had been believed. According to Dr. Friedrich Fellner, the total national property of the Dual Monarchy amounts to 141,135 billion crowns. The foreign debt to be subtracted is less than one-tenth of this sum. "Our enemies," says an Austrian paper, "will not be spared the same disappointment in the economic field which they have already experienced in the political and especially the military sphere." Austria, apparently, while desiring peace, looks forward confidently toward the final outcome of the war. Of the private diplomatic agreements between Austria and Germany, we may rationally presume, the press knows nothing.

France.—Catholics in France have been confronted with a new danger. The situation is described in an interview printed in the *Libre Parole*. Owing to the patriotism displayed by the Catholics,

Sowing Discord Radicals have found their customary methods of combating the Church ineffective. The prominence of the Holy Father in connection with the war has brought them into worse straits. Through pressure of public opinion and of foreign Governments they have been forced to communicate with him officially, "not with Mr. Della Chiesa, living at the Vatican, but with the Pope as Pope." His intervention, we are told, had the effect upon the Radicals which the raising of Lazarus had upon the Pharisees. They decreed that "This Messiah must die." For this end they sought to bring confusion into the ranks of Catholics. To separate them from their Head was the systematic task of the Liberal press. A conference published in *La Croix*, March 11, will further illustrate the situation as the Catholic speaker viewed it:

At this decisive moment of our history we are about to commit, in defiance of all justice, the criminal folly of hurling against the Pope the attacks which are eagerly turned to account by our adversaries. Already they have transformed them into poisonous arms against ourselves and into two-edged swords. To the Catholics of neutral countries these articles are shown with the remark: "See the dreadful impiety of France even in the supreme hour of her trial!" To the Pope and his court they are presented with even more complacency and clever insinuation: "Behold how blind your goodness has been and understand that you can hope for nothing from this nation."

Leaving aside the imputations implied here, the nature of "this criminal campaign" is sufficiently clear. The speaker wishes all true Frenchmen to open their eyes to it and, in the name of patriotism, adjures those who at other times attacked the Faith not to separate the heart of France from the heart of the Vicar of Christ. These last words were greeted with enthusiastic applause.

Germany.—April 1 was the centenary of Bismarck's birth. Berlin was bedecked with flags and the streets were riotous with colors as if for a victory. Commemorative exercises were held about the heroic Bismarck statue before the Reichstag. A wreath from the Emperor, with the inscription, "To the Iron Chancellor in an Iron time," was placed at the base of the statue by the Imperial Chancellor. A message had likewise been sent by the Emperor from army headquarters, where, as he said, "duty to the armed German people kept him." In the Iron Chancellor he saw a man "who in this present earnest time is especially dear to us as the personification of German strength and determination." The message continues:

We shall succeed. Our guarantee is in the first place God's help; in the second the unanimous will to achieve victory which inspires us all, and our solemn vow, tested by past events, that we will make every sacrifice for the Fatherland. The spirit of unity which has enabled our men in the battlefield to overcome everything that divides us will, I confidently hope, outlast the din of war and, after victory has been gained, will rightly bless and promote the internal development of the Empire.

In the "full and free expansion of German nationality," as the fruit of victory, he looked to see the crowning of the work for which Bismarck laid the foundation. The wreath offered by the members of the Reichstag bore the inscription: "To the creator of a united Empire from a united people." Thus the same thought of that national unity which now has stood the severest shocks of war was uppermost in the mind of the Emperor and of the representatives from among all classes of the people.

Great Britain.—The question of prohibition has awakened so lively an interest as to obscure and even overshadow the war. The working classes of the British

The Prohibition Movement Isles are inclined to be heavy drinkers, and this tendency has much increased since the outbreak of hostilities. Excitement, grief, added exertions necessary to increase the output of various supplies have all combined to produce a strain for which the workers have sought solace in drink. The excessive use of liquor has not only resulted in serious labor troubles, but has also notably lessened British efficiency and British strength. The consequence has been a marked inadequacy in the manufacture and shipment of war supplies, so that Great Britain, while abounding in soldiers, is lacking in most necessary equipment. A remedy for this state of affairs is judged to be imperatively necessary, and it has been suggested that Great Britain adopt a sweeping policy of enforced total prohibition. Efforts are being made to create a public sentiment in favor of the movement. The King, the Chancellor of the Exchequer, the Archbishop of Canterbury, the Cabinet, Lord Kitchener, and many other prominent men in England have all pledged themselves to set an example both by abstaining personally

and also by excluding strong drink from their households. The people at large have not shown any great enthusiasm for the movement. It is probable, therefore, that total prohibition will not be forced on the people, as such a measure would be so drastic as to affront the British sense of freedom and cause a violent reaction against the Government, and would probably defeat itself. What is likely is that the Government will adopt with regard to licensed houses in specific districts the measure it has already adopted in the case of railroads and factories. This would mean that the Government would take over complete control of all alcoholic beverages until the end of the war, or else regulate the sale of liquor. In this matter England is following the lead of France and Russia, and is acting not from moral, but from economic and military motives.

Ireland.—The *Irish Volunteer* has been suppressed. The editor, Professor John McNeill, who is president of the section of the Volunteers that adhere to the original

*Working of the
Realm Defence Act*

purpose of defending Ireland on its own soil, was charged with no seditious utterance or other offence under the Defence of the Realm Act. Speaking to the Cork Volunteers, he attributed the suppression of his paper and the confiscation of its properties to his arraignment of the Government for bad faith on the question of Home Rule, and he warned the entire membership that they must not permit the illegal smothering of legitimate opinion, which Under-Secretary Nathan was enforcing throughout the country, to goad them into making rash reprisals or establishing secret societies. They must not go underground, but extend and perfect their military organization in the open, and hold themselves disciplined and ready to defend their country's interests and preserve its national integrity when better days arrive.

There has been less emigration, absolutely and relatively, within the last six months than in any corresponding period since 1847. In January and February the

*Other Items
of Interest*

emigrants totaled 685, against 1,231 in the same months last year. This is mainly accounted for by the disruption of sea traffic occasioned by the war and the closing of Irish ports, since the withdrawal of facilities for Land Purchase, especially from the Congested District Board, has made agricultural conditions more unsatisfactory than usual and caused acute distress in many portions of the West. The Dublin Corporation has deprived Dr. Kuno Meyer of the honorary citizenship they had conferred on him for his services to the Gaelic language and literature, and in the same resolution condemned the proposer for his conduct and motives. Numerous Irish organizations in Ireland and America have repudiated its action. Canon O'Leary, who received the freedom of Dublin at the same time as Dr. Meyer, and for the same reason, also entered vigorous protest. The Assize Judges found little crime, but complained of the slackness in recruiting.

Mexico.—The big battle expected early last week at Matamoras apparently did not take place. But Villa's troops met with serious reverses at Queretaro and Gualajajara, and there was some skirmishing opposite Brownsville, Texas.

*A Woman's
Relief Work*

In the following letter an American woman describes how she took care of wounded refugees:

To the Editor of AMERICA:

Last Saturday morning, March 27, some young Mexican refugees came to me and stated that there was reason to believe that the attack on Matamoras would begin that day, and as there might be emergency calls for help for the wounded, they wished to know if they could depend on my aid, so I assured them they could. When I reached Brownsville on my return from a trip up the valley, I found the young men, accompanied by a Mexican girl, waiting for me. They appeared terror-stricken and reported that the attacking forces in charging the fortifications at about 11:00 a.m. had run into a machine gun brigade concealed in a trench, and had been repulsed with terrible slaughter. The wounded were being brought over the river and they had secured an old warehouse near the railroad tracks as a hospital. When we reached there four wounded officers, one of whom appeared to be in a dying condition, had been brought in, and were occupying the four cots in the building. Simultaneously with our arrival other automobiles came, each filled with the wounded, who were brought in and laid on the floor, their own surgeon accompanying them. The men had had nothing to eat since the night before. Most of them had been wounded about two o'clock in the afternoon and, owing to hunger and loss of blood, were in a pitiable condition. As all stores were closed at that hour, I went to the American proprietor of a hotel and asked him to lend me some glasses to give the men water. He emphatically refused, stating that he needed them for his own use.

I then sent some Mexican young men to get milk and bread and tin cups by some means, and gave my attention to doing what I could to assist the doctor. In the meantime the automobiles were still coming with the wounded. Every available inch of floor space was taken, and the drivers of the cars reported that scores more were lying on the ground awaiting their turn. Word had gotten out in town of what was happening and crowds of Mexicans thronged the street so that it was almost impossible for the cars to reach the door. There were many Carranzista sympathizers in the crowd and as they watched the arrival of these Villista soldiers they became hostile in their actions.

After midnight I took one of the automobiles and, accompanied by a Mexican and an American, went to Fort Brown. An officer came out and I reported to him the conditions at the temporary hospitals, stating that I and a Mexican girl were there alone with the wounded men and that I needed protection while I did what was required of me. The terms and manner of his reply would have been called rude if it had not been delivered by "a soldier and a gentleman." He stated that he had nothing to do with the wounded men being here and he would have nothing to do with the care of them. I then went to the telephone in the Miller Hotel, a short distance from the post, and had one of the men accompanying me call a Red Cross doctor of the place, who was known to have a large room equipped with cots and other necessities, and ask his permission to take the wounded men there. We were told, however, that nothing could be done till morning. I insisted that the case was urgent, for the wounded men should not be forced to lie on the ground all night unattended. But my protests were unheeded.

At last, after much difficulty, we secured permission to use an old theater building in the Mexican quarter, without lights, water or any furniture. When I saw the conditions under which we should have to work, I sent a personal messenger to

the Red Cross begging them in the name of humanity, to open the other building for us. The reply came: "We can do nothing until morning. That room is reserved for the Carranzistas." By turning some of the automobiles so that the headlights shone in at the door and windows we were able to get the men into the building, and in time water, lights and other necessities were procured. All the wounded bore their sufferings in courageous silence. I saw men submit to excruciating operations, such as are usually undertaken only with the aid of anesthetics, and I never heard a groan. When I left the building there were over eighty men and boys awaiting the doctor's attention.

Brownsville, Texas, March 30.

ELIZABETH C. HENDRIX.

Mr. Arthur Bullard Johnson, the spokesman of the American colony in Mexico City, calls the situation there "more hopeless than ever" and, in his message to the State Department, thus summarizes the wrongs and horrors the capital has witnessed since last August:

*"More Hopeless
than Ever"*

The arbitrary taking from Mexicans and foreigners of property, including houses here, automobiles, garages, furniture, money and crops; the issuing of decrees so in contravention of right, fairness and justice as to be almost incredible; the deliberate, persistent and ill-concealed attempt to starve a city of 500,000 inhabitants, depriving them of water, fuel and transportation; the shipping of defenceless women in locked cattle cars to Vera Cruz; the carrying away of the controllers of electric street cars, thus paralyzing transit; the closing of the courts and schools; the holding of priests for ransom; the arrest and detention of 300 business men who had assembled at the request of the General in charge of the city; the prosecution of Spaniards, suppression of mails and violation of sealed correspondence, both foreign and domestic; the removal of public archives and the stripping of public buildings; the open invitation to riot and loot; the sacking of churches and desecration of images; the killing of men, and the outraging of women, are events too recent and well known to permit their being overlooked in forming judgment.

News came of two Americans, two Germans and two Turks being executed recently by the warring factions. In this attitude toward the citizens of foreign countries the rival leaders show themselves aggressively neutral.

Enrique C. Llorente, confidential agent at Washington of the Villa-Zapata Convention, has issued a pamphlet in which Villa is portrayed as a man whom pure zeal for the law has made a pillager and persecutor of the Church. His press agent writes that when forced to

concentrate his attention upon the disposition of the members of the religious Orders, found in his lines, whom he was bound by law to expel from Mexican territory, Villa answered the question by denying their claims to special consideration and forthwith deporting them. He allowed them, however, to remove a certain portion of their personal goods, but, as a military measure, appropriated the property held by them as property of the Church, under the law escheating to the State. Since the expulsion of these undesirables was imposed upon General Villa by the law neither his act nor the manner of his performing it can be questioned.

Martyr as he was to duty, Villa never flinched. The sacred laws of his country bade him rob, murder and outrage religious, so like a true patriot, who is "not opposed to the Church as an institution" he obeyed.

TOPICS OF INTEREST

The Young Man and Sociology*

SOMEWHERE at some time sociology has been called "the dismal science." Some doubt there has been, it is true, as to whether it should be called a science at all; but be that as it may, it certainly does not deserve the adjective which has been prefixed to that term in its connection. Rather should it be called the science of joy. It is true that often it deals with the illnesses of the social organism, marshaling before it for review the dependent, the defective and the delinquent classes, the halt and the blind, the idiot and the imbecile, the drunkard and those able in body but stricken, nevertheless, with the haunting malady of destitution who, at certain periods, may even express their resentment in wild-eyed revolution. It is true, likewise, that often it must divert its attention to column after column and volume after volume of social statistics. Yet beneath these somber and dry details, comprising but a portion of the field of sociology, there pulses the beautiful and joyous principle of life, given by the hands of the Creator, life as it is really lived by the highest of God's mundane creatures, life as it is protected and strengthened and perfected by the unity and elasticity of the social body, itself of divine fabrication.

For sociology is the study of man in society and of that society in which he dwells, of man among his neighbors, not on some desert island, not in some abstract relationship, but as he really exists, as a member of a social group: as he earns his food, as he spends or uses that which he earns, as he and his wife and their family are protected in their work and in their home, as he bands himself with his fellows for enjoyment or mutual protection, not alone here in twentieth century America, but in many times and places. For these conditions have been, or may be at the present among the Mundas and the Macassars and the Italones, as they were in England in the later fifteenth century, in the Italian principalities and republics in the thirteenth, in Rome or China or Scythia in the first. And from all these considerations it is decided what future form society should take in order to insure it own health and stability and the highest well-being of mankind.

To our study, as a consequence, history contributes its portion, as do biology, medicine, jurisprudence, anthropology, ethnology, economics, psychology and, above all, ethics, that most important of natural sciences, of which sociology is in reality an off-shoot or a part. It is in this that the fascination of sociology lies for the young man of some gifts of mind—the great field of inquiry and research which it opens up to him—a fascination which deepens and grows as one advances in the study.

*The thirtieth of a series of vocational articles.

Closely akin to this science, in that it is one of the practical manifestations of the principles and rules which sociology enunciates, is the work of the one who engages in the study and care of the members of a particular class or group of people, that of the social worker or social investigator. Though his occupation must not be confused with the tasks of the sociologist proper, who deals, as has been seen, with the broad principles which underlie social relationships, the social worker or investigator may properly be called a practical sociologist, even as this term can likewise be applied to the priest and statesman and labor leader, to the socially conscious lawyer and doctor and educator, and to all those who assist in some specific manner in the maintenance of the health of society. As in so many other cases, the line between this work and that of the sociologist is quite frequently, in the concrete, extremely difficult to draw. In some instances the two functions will be carried on by the same person. Perhaps the two are dependent upon each other more than is generally appreciated. The writer or teacher of sociology, without an intimate knowledge of the feelings and aspirations and significance of the various classes and movements about him, will invariably go astray in his deductions. He will not only misunderstand present social phenomena, but will likewise misinterpret those that have occurred in the past. The practical sociologist, without a firm grasp of the general principles which should guide his investigations and his conduct, is almost hopelessly lost, no matter in what department he may labor.

From this it necessarily follows that he who is to study sociology should, as early as possible, without danger to himself, acquaint himself personally with the trade unions, the socialist movement, modern philanthropy, such as represented by the Charity Organization Society, the unskilled, unorganized workers, the modern feminist movement, and various other existing forms of human life, association and activity. The happy circumstances are not given to every man to see each one of these forces closely and intimately within a short time, but the aim should be to do so whenever opportunity allows. Not only should these contemporary movements be studied out of books: the student must also get in touch with them practically and endeavor to understand the frame of mind or point of view of the representatives of each of these forces.

A knowledge of Catholic philosophy is of the utmost importance to the sociologist. This can not be too strongly emphasized. For, sociology, enunciated or applied, dealing with man's social conduct, will be carried out according as the question is answered: "Whence is this being and whither is he bound? Whence is this society in which he lives and why was it formed?" This philosophical requirement ordinarily implies preparation through a classical course given at some Catholic college or university—a preparation which is, as a rule, absolutely necessary. History must be known thoroughly and com-

prehensively by the teacher or writer on sociological topics; without this a due sense of proportion in regard to the advantages and weaknesses of the particular period and phase of society in which he lives, or which he studies, will never be attained, nor can he safely suggest remedies for the evils which he finds or the proper course of action to be followed in any particular case. As to modern languages, German and French, particularly the former, are indispensable requisites for the sociologist; Italian and Spanish and some of the Slavic tongues, though these latter are extremely difficult to learn, are desirable in this country for contemporary studies.

Then, as to the principles of social life and conduct themselves: these are sometimes acquired by the student through his own resources after long years of arduous and patient study, but the cases of such are very rare. They are due more than anything else to extremely fortunate circumstances or to an extraordinary adaptability for the work. Various Catholic universities provide good courses in sociological subjects, furnishing a foundation for further activities in this field, at least one with practical work attached. The Central Verein is endeavoring in time to erect an institution which will not only devote its entire energies to this field of learning and activity, but will serve as a center for a true Catholic social movement in this land.

As to the opportunities and monetary rewards in this branch of endeavor, it must be admitted that in sociology proper they are at the present uncertain and small. It is quite doubtful that our State or endowed universities will fill their sociological chairs with men basing their ideas on Catholic philosophy. Our Catholic institutions, partly through lack of means, are slow to introduce this branch into their curricula, and are hesitant to bestow such positions on laymen. Were the supply greater, it might be said, the demand might accordingly expand. In practical social work there are for the present better prospects. There is government investigation work; States and municipalities are conducting social surveys of various kinds, and cities are instituting social welfare departments, with commissioners needed in various social fields. There is no reason why Catholics should not be represented in just proportion in such occupations.

In general, the sociologist will find his greatest reward in the enjoyment of his work and in the part which he will be called upon to play. The social question is the great, living question of the time in which we live. He who has given a professional and life-time study to its ramifications should contribute an important share toward its solution. The difficulties in this science, it is true, are not yet properly appreciated; there are still those who, with insufficient knowledge and quite confused ideas, imagine that they can deal with all the problems of society. But this period is passing, and the opinions of him who has given his whole energies to these studies will gain more and more recognition. To him who has mastered in some degree, at least, the principles of

sociology will, moreover, be awarded in the future an important place in public life; for it is quite clear that we are passing into a new phase of social development, requiring of the men who are to consummate great things a deep knowledge of social life and growth. The attractions of this science, the silent joys that go with it and the good that one can accomplish in it, particularly in these pioneer days of its existence, offer a great deal to the idealistic and well-poised and studious young man.

LOUIS BUDENZ.

Central Bureau of the Central Verein.

The Church and Religious Education

To the Editor of AMERICA:

What is the exact position of the Catholic Church in regard to religious education in public schools? Catholic periodicals deplore the lack of religious training in these schools, yet, as far as I know, they offer no remedy for this deficiency. Is it a wonder that Catholics are regarded as the foes of the public school? All children can not be sent to religious schools, nor can religious teaching be very well introduced into public schools without stirring up sectarian troubles, and still the children must be educated. How do Catholics propose to solve the problem of the "godless public school"? An answer in your weekly magazine will be appreciated.

Madison, Wisconsin.

R. W. L.

"R. W. L." approaches the problem in a truly helpful spirit! We are to consider it settled that there is to be no religious training in the public schools, and then we are invited to solve the problem of the "godless public school"! We are to blame for not offering a remedy, but the only remedy that is a remedy is specifically excluded, so far as the public schools are concerned! And we are asked whether it is wonderful that Catholics are considered to be foes of the public school!

Our correspondent dates his letter from the College of Agriculture at the University of Wisconsin, and we must assume that he possesses an intelligence more or less active and reasonably matured. Perhaps he will permit us to put to him a question or two.

We will suppose that there is in Madison a parochial school attended by 1,000 Catholic children. This school was erected at the cost of the parishioners, and is maintained from the same fund. Through this school pass in the course of time an average number of 1,000, or thereabouts. In the same street there is a public school, supported by the city, having been built by public funds, and 1,000 children are in course of education therein. The children graduating from the parochial school and those graduating from the public school are of approximately the same age, and after graduation are possessed of precisely the same status, privileges and duties under the laws of Wisconsin. The State recognizes no difference whatever as between the public school children and those of the parochial school. One set of children have received an education at private cost, while the others have been educated at the cost of the public

treasury. The people of Madison have accepted a dole of private money for the education of 1,000 children, for whose education the public fund would otherwise have been drawn upon. Not only have they done this, but they have levied educational taxes as well upon those whose dole they accepted.

How can this be justified? Either the education provided by the parochial school satisfies the requirements of the State, or it does not. If it *does* satisfy the requirements of the State, why does not the State pay for it? If it *does not* satisfy the requirements of the State, why does not the State close the schools? Is it any wonder that we Catholics can't understand the logic of the present situation? Is it any wonder that we find it irritating to discuss it with people who are afraid of this conclusion?

If "R. W. L." will ponder a little on the dilemma proposed to him, he may be able to clear his mind on the subject sufficiently to be able to answer his own questions for himself. Moreover, in last week's AMERICA (p. 595), there was information regarding the solution of the problem found in Germany. If a country in which *one* form of religion is by law established can find a means to give children of *other* faiths a religious training in schools at public cost, one would think that there should be little difficulty in a country where there is *no* established form of religion and *all* forms are equally free before the law. Nowhere on the face of the earth is there a school system so illogical as ours.

If "R. W. L." wants to know what Catholics propose to do, the answer is simple. In the first place, they will continue, at their own cost, to build and maintain their own schools for Catholic children to the extreme limit of their ability to find the means. In the second place, they will resist to the utmost of their power any and all attempts to make the public school education either definitely anti-religious or definitely sectarian. And in the third place, to those who ask of them what ought to be done, they will say: "Either close our schools or pay for them." And inasmuch as no one dares to propose that our schools should be closed, the chances are that the American people will continue as at present, doing neither the one nor the other.

May we ask "R. W. L." why?

THOMAS F. WOODLOCK.

"Fair Play"

IT is always timely to echo the words of our Blessed Lord, that Christians are the light of the world, especially since it has long been the fashion to rely upon the tendency of data for authority, and because the popular mind is quite content with a superficial display of reasoning. On the ground that private judgment is the rightful court of last appeal in matters of conscience, one thing is as good as another in creed, and apparently in many other important affairs of life. Because Chris-

tians are the light of the world it is their mission to overcome spiritual and mental darkness. The task seems never to have been weightier than that set before the faithful to-day.

It is assumed "Fair Play" to put the superman on a level with the saints of God, although the intensified utterance of the Nietzschean has no better origin than cosmic force and color, while an all holy Creator is the author of the men after God's own heart. In the one case "The Great Longing" is self-expression, nothing more; in the other it is the passion to see the Lord God face to face. Once the false premise is conceded all is lost and figs may be made to grow upon thistles. But as Christians will not concede the premise, Fair Play must struggle mightily to keep her judgment seat upon those basic principles which move not so much as a hair's breadth for the accommodation of the numerous cults which may be named more or less correctly under one phrase—determinism.

Poor Fair Play! She has a hard time of it, for those who should be her ardent friends are too often her zealous foes. It frequently happens that, all in the confusion of good faith, she is appealed to by those of her own kith and kin to give advantage to her enemies.

In the long run Fair Play wins the race, but at what a cost. Sixty years ago coeducation was insisted upon; boys and girls should be given the self-same studies willy-nilly. But gradually the constitution natural to beings human asserted itself as against the attempt to make the right hand and the left perform the identical task in the identical way, regardless of the fact that one thumb points to the right while the other thumb points to the left. The practice of coeducation has at length exploded the theory of coeducation. Even at Radcliffe, where the young women are free to take the courses given to the men at Harvard, there is a marked difference in the curriculum. Higher education for women? Yes, the higher the better. But Fair Play is now seen, even by the sometime ardent advocates of coeducation, plainly to demand that studies shall be fitted to the nature of the sexes. No amount of bad education has succeeded in changing the nature of the sexes, though it has many sins to expiate for attempting to eliminate the differences of the sexes, for God has made one for the other. The sexes are not equal, neither are they unequal, but exactly, perfectly, complementary one to the other in the make-up of the civilized state. Plainly it is the part of education to round out to perfection the differing qualities of the two halves of the one whole. Fair Play certainly has no quarrel with Catholic educators on this score.

Fair Play is now waging a harder battle upon the educational field, for the assault upon her now wears an economic aspect. Women teachers are demanding equal pay with men. Here is a separation of the mutual interests of the sexes rather than a conformity to the natural requirements of the sexes.

It is agreed that equal work shall receive equal pay. But the psychological influence of a master when teaching geography and that of a mistress is not to be measured by the same unit. The principle of measurement is that objects, qualities and intensities shall be related to a unit like unto themselves. Thus a unit of light is the measure of light. Now it is common knowledge that the mental and moral stimulus given by the masculine presence is in itself something quite unlike that given by the female presence. This makes it certain that a different education is being received, consequently there is not a product of "equal education" to measure. At the fountain-head two complementary influences upon the child are perfectly blended, as he receives his education at once from his father and his mother. Character building is indeed something other than the piece-work of stitching shoes in a factory, for which "equal pay" is a just compensation merely on economic ground; the moral measurements are left out of consideration.

The general demand for equal pay for the sexes aims a deadly blow at the equilibrium established by nature, which Fair Play is bound to defend. The determinists, under the guise of "equal rights," are digging from under the economic support of the family. They would have the whole female sex—equal with men—working in the public industries. No, the home would not be abolished! Under this scheme the home must "die out" for want of economic support. The disorder inflicted on the body politic by "equal education" was as a slight indisposition relative to the black death that promises to follow in the wake of "equal rights" and "equal pay" if it shall be translated from current thought into general practice. With civil society in a good state of health the man's wage is a family wage, while the woman's wage is rightly adjusted by individual standards of living. With determinists in the philosophical saddle going at full tilt the black death is not a mere scarecrow. Yet since the great Pope Leo XIII warned his world-wide flock that the workman's wage should be sustained at a point sufficient to support the family at the very lowest rung of the social ladder, in "frugal comfort," Catholics have no excuse for falling under the sway of the tempter, though he make never so alluring an appeal to Fair Play.

So confused is the public mind as to whether God's law is mocked, that foul seems fair and fair seems foul. A man who should know better said: "How would you feel if a socialist upon the platform were to hold up a prayer-book between his thumb and forefinger, as though it were foul to the touch, as was done to a piece of socialist literature by a Catholic lecturer?" Much-abused Fair Play! One thing is as good as another when the scales of judgment are set upon the shifting sands of private opinion. A piece of socialist literature propagating the infamous doctrine in Bebel's book on "Woman," and the "Origin of the Family," by Marx and Engels,

which makes the earth-worm the prototype of the mother of a good-sized family of children, at par with a Catholic prayer-book!

Now, since the Knights of Columbus have instituted a defence against the socialist assault upon Christian standards, their national lecturers are pestered, all in the name of Fair Play, to give the local socialists a chance to defend themselves in debate. Strange to say, it not infrequently happens that generous-hearted Catholics are caught in this web of confusion. But the socialists are not the injured party; they are the aggressors. For more than a quarter of a century they have been sowing the seeds of rebellion against right reason. Now that they are men competent to show that socialism was indeed sired by atheism and bred in misunderstanding, the advocates of blasphemy, treason and free-love claim for their own one-half of the evening devoted to the defence of religion, patriotism and family purity. Surely, Catholics should freely detect Foul Play in the mask of Fair Play.

MARTHA MOORE AVERY.

Magazines Young People Read

THERE never was a time in the world's history when so much reading was being done by so many people as now. Presumably this ought to be an index of the deep intellectual interests of our generation and of its ardent seeking after knowledge. A friend of mine to whom the aphorism "Reading maketh a full man" was quoted to prove that "the masses" are profiting wonderfully by the reading habit they have now contracted, shrewdly remarked: "But, Bacon, observe, does not say of just what material reading maketh a man full. That depends on what the reading is. Much of the light reading done nowadays makes our young people full of nonsense, while much of the serious reading others indulge in fills them with conceit."

One thing our modern passion for reading does not do is to make people full of thought. There are many thinking men connected with educational institutions in this country who aver that there was never a time when people did less thinking than now. The dean of the literary departments in one of our leading universities said, not long ago, that if the present craze for reading cheap, trivial stuff was not halted soon there would be no one left in this country who could do real thinking. As for the taste that is being developed by all this reading one needs only to see the "shows" that our people attend, the cheap, catchy music that they delight in, the cartoons and "comics" that hold their attention, to find a very serious indictment of our modern intellectual life. This generation that does more reading than any other in the world's history, has more trivial interests than any other of which we have any record.

The reading the older people indulge in perhaps does not matter much. They have decided that they are not going to use their intellects in life for any serious pur-

pose, so I suppose they may be permitted to use them only for furnishing themselves with cheap amusement. It is different, however, with the rising generation. There is still some hope of promoting the intellectual life of the young, for they are extremely susceptible to suggestions received from their reading. Young people are inclined to think that anything that is printed must be true, and that a writer who gets into print is wiser than any one in their own environment, no matter how much experience or education he or she may have.

Now I venture to say that the greater part of our young folk's leisure hours is used reading the magazines. A great French teacher once said that it does not make so much difference what a man does with the hours in which he has to work, but the best possible index to his character, and usually the best hint as to his future, is to be found in what he does with his leisure. But I fear no one would value highly either the present or the future of young folk who read our present-day popular magazines.

These popular magazines used to be rather instructive and, as a rule, quite harmless periodicals, which gathered together articles on a number of interesting topics and stories that sometimes had distinct literary merit, but were generally chosen with an eye to their absolute innocuousness, for it was felt that the slightest infraction of decency in any way would ruin the circulation of the magazine. They were meant to pass from hand to hand in the family. But in the effort to increase their circulation, they have now changed their character very materially. It was soon found that appeals to the sensual side of humanity were very attractive to young readers having an insatiable curiosity in such matters, and so it was not long before a serious degeneration took place in the character of even the magazines that used to be quite free from such undesirable matter. The instructive articles have nearly all disappeared, or, if printed, they prove to be some scientific sensation that is a travesty on real science.

No one accepts the "feature-writers' " magazine articles as serious contributions to knowledge. The latest solution of the mystery of life, the latest nonsense about hypnotism, the weight of the soul; "twilight sleep" and its vagaries; sex hygiene and eugenics: these are the so-called instructive articles of the magazines. They give young people the idea that they know a great deal more than their elders about things in general, and thus increase that lack of respect for the opinions of others that is so striking a characteristic of our generation. Information obtained in this scrappy way from magazine articles, even when it is quite correct, does not really educate or develop the mind, because it fails to show the relations of the knowledge thus acquired to other knowledge, and is usually, therefore, worse than useless.

The "magazine habit" ruins power of concentration; it has another and more serious result. In recent years the popular magazines have become purveyors of very

undesirable ideas for young people. I fear few parents realize how unsuitable for young folk's reading many of the most popular magazines have become. It requires only an occasional dip into them to find, that while they are of no usefulness except as a cheap pastime, they frequently contain stories that are well calculated to do a great deal of harm to young minds. Let me illustrate what I mean by some concrete comments.

In one of the popular magazines, which a few years ago used to be, perhaps, the most widely-circulated magazine in the country, and whose name was a guarantee of reasonable freedom from anything objectionable, there appeared not long since a story that for unspeakable viciousness is almost unparalleled. I do not say this of myself, the story was called to my attention in a group of men who had all been for more than twenty years in newspaper work, from reporter to editor, and who were not likely, therefore, to be prudes. They agreed to a man that they had never read anything that was quite so vile and vicious in its suggestion as was this story. It was literally a tale of animal lust. It appeared under the name of a man who belongs to an old American family, and who has, on occasion, turned out good work. That it should have been published in a magazine that was freely sold on our newsstands and should have been widely read by young folk shows to what a pass license in the publication of evil suggestions has come.

The favorite form of story in practically all the cheap magazines just now is one that, I suppose, is meant to make its appeal to the young girl. These are the most numerous readers of magazines, and evidently they are interested in this type of story. Hence the uniformity with which it is found in practically all the cheap magazines. It is the tale of the young girl longing for experiences in life, and somehow or other getting away from social conventions and having "adventures," sometimes with low sailors in some Eastern port; with Chinamen in San Francisco; or with prize-fighters and questionable characters in Paris, yet somehow escaping unscathed and marrying some one who has rescued her from some especially thorny situation and, of course, living happily with him ever after. She has kept her virtue; but oh, the knowledge of men and of the world that she has gained from her experience, and the breadth of view of life, "Real Life"—only capitals express it adequately—that has been obtained from the risks through which she has passed!

These stories are meant to show that even the men of the brutal classes are at once converted from the error of their ways and put off their brutality in the presence of the pretty American girl who is out seeking adventures. The lion being led home by the Virgin Una in the fable is as nothing compared to the way in which these young women by a glance of their eyes and the wonderful influence of their maidenly presence convert hardened sinners and old *roués* into the gentlest of protectors of maidenly virtue and innocence.

I doubt if falser views of life can possibly be found than those given in these stories. Yet this is the principal reading of large numbers of our young women, and particularly those whose occupations take them away from home and into association with men of all kinds. They are tempted to seek adventures that are very alluring to youth, and are told that that is the only way to get all there is in life and to be broadened and educated and rendered *experienced*.

Now, let us not forget that the magazines which contain such dangerous nonsense are selling by the hundreds of thousands in this country. One is said to have a circulation of more than 1,000,000 a month. Advertisers are willing to pay for advertising on the basis of those figures. It is computed that each magazine is read on the average by, at least, three persons. It is the girls, moreover, rather than the boys, who are reading these stories. Therefore we should not be surprised to hear almost daily of elopements, hasty marriages, seductions, and worse, for our magazines are preparing the young for these things. Youth always takes what is suggested to it, if the suggestion is frequent and positive enough, unless by chance there is character, environment and training to safeguard the young from temptation. Even these fail, however, to be of service against the constant suggestion of evil, foolishness and worse. For "the fascination of trifles," says Holy Writ, "obscureth good things."

JAMES J. WALSH, M.D., PH.D.

South America's Catholicism

THE Board of Foreign Missions of the Methodist Episcopal Church started, three months ago, a magazine called the *World Outlook*, the editorial announcement of which assured the reader that:

The dramatic part played by Christian mission schools, colleges, hospitals and churches in the kaleidoscope of progress will be presented in its due relation to other factors—commercial, industrial, social and political. The effort will be made to give a complete picture of modern progress—not a one-sided, or one-angled view.

The foregoing conciliatory prologue was fairly well lived up to in the January number of the periodical, but the February issue seems to have been deliberately handed over to a few zealots, who are persuaded that the surest way of getting wealthy Protestants interested in South America is by attacking the faith of that continent's 50,000,000 inhabitants. On a page facing a good picture of the "Christ of the Andes," there is printed, doubtless as a corrective, a photograph of an important discovery S. Earl Taylor made. For in Cuzco he found, cut in stone over a church door, not "Come unto me all ye that labor," but "Come unto Mary all ye who are weary," a wicked "perversion of Scripture," which is proof positive, of course, that the Blessed Virgin of Cuzco rather than the Christ of the Andes is the chief object of South America's worship. The thoughtless Catholic reader would see in the inscription nothing but a pious application to Our Lady of her Divine Son's words, but many a Methodist subscriber of the *World Outlook* was probably shocked into being unusually generous toward the South American mission fund.

"Ecuador," continues Mr. Earl, taking as his authority a

newspaper correspondent who visited that land twenty years ago, is "the most bigoted Roman Catholic country in America" and, consequently, "the most backward country on the continent—physically, intellectually and morally." He neglects, however, to give any recent facts or statistics to prove these sweeping assertions. The reason for this oversight was, perhaps, his eagerness to communicate some startling news about the South American Inquisition which was founded "to stamp out the hated heresy of Protestantism" and "cost tens of thousands of lives." Who would have thought South American Protestants were so numerous! Where in the world did they all come from? Could they have been imported from England? With so many blessed martyrs to its credit, one would think Protestantism should be thriving vigorously in that southern continent.

This, however, does not seem to be the case, for, on another page of the February *World Outlook*, Homer C. Stuntz, "Bishop for South America"—note the *for*—after recounting the various activities of Protestantism in his territorially vast diocese, concludes with this solemn warning:

In all Peru we have but five men from the United States, only three of these ordained; in all Argentina, only eleven missionaries in a territory larger than the United States east of the Mississippi river. If we had a hundred missionaries more than our present force, we could send them to important centers where to-day there is absolutely no Gospel preaching. If we do the job the Church has sent us down here to do, we must have more money for property and we should double our forces within five years.

The last sentence of the appeal from this apostle whom "the Church has sent" to the benighted Latin Romanists seems to be the grand climax of his sermon. Unquestionably, Bishop Stuntz is a tireless seeker after contributions, for besides writing that *World Outlook* article, he has prepared for wide circulation a pamphlet entitled "Roman Catholicism in South America" which is sure to loosen the purse-strings of pious Methodists. The "Bishop for South America" evidently believes that when Romanism is the enemy all methods of warfare are lawful, for he writes:

There is published in Buenos Aires a weekly comic paper like the *Asino*, of Rome, and somewhat like *Life*, of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. It is true that this paper is hostile to Christianity as it is represented by the Roman Church and is therefore understood to be opposed to religion in any form. But this is not the case. Its cartoons are leveled at immoral and medieval priestly leadership. When our church held a great Sunday school rally in Prince George's Hall, in Buenos Aires, on Conference Sunday, last February, this paper—*Fray Mochó*—took flash-light pictures, secured photographs of the leading missionaries and Sunday-school workers, and gave several pages to a sympathetic write-up of that truly great gathering.

So the Bishop cordially welcomes as an ally a blasphemous and licentious publication "like the *Asino*, of Rome!"

In this same number of the *World Outlook* James M. Taylor supplies the reader with a quantity of novel information regarding South American Catholicism. The great misfortune, it seems, of that wretched continent was the fact that it had a "bad start." For South America was blessed with "no Mayflower and no Plymouth Rock." Moreover, "it must be understood that the Romanism of South America is not the Romanism of the United States, and is not in any true sense Christian." Mr. Taylor then proceeds to administer a series of remunerative shocks to the reader by citing once more the familiar statistics of the Protestant pamphleteer regarding the intellectual and moral condition of the people, and ends with this outrageous calumny: "It is the belief of honest men in South America, who have been raised in the Roman Church, that, as a class, there are few people more immoral than the priests."

So the *World Outlook* that promised in its opening number to "give a complete picture of modern progress—not a one-sided, or one-angled view," allows its contributor to charge the entire priesthood of South America with practising filthy immorality. This monstrous accusation, moreover, is made on the supposed testimony of "honest men," who carefully avoid, as is usual in such cases, making any mention whatever of persons, places, times or circumstances.

To answer such vague and sweeping charges as the above is a hopeless task, and of that those who make them are thoroughly aware. If we prove that the clergy of Ecuador are virtuous and zealous, the accusation of moral laxity will, doubtless, be transferred to the priests of Peru. If we succeed in getting affidavits testifying to the upright lives of the Peruvian clergy, probably the priests of Chile would then be attacked, and so on. Regarding the character of the latter, Father H. J. Swift, S.J., writes in the *Canadian Messenger* for April:

As a matter of fact, the Chilean clergy are a body of picked men, made up largely of the scions of families whose names are interwoven with all that is high-minded and patriotic in the history of the country. Even supposing, absurdly enough, indeed, that supernatural motives were to fail to influence them, their respect for their family names would be more than sufficient to hold them to the execution of their sublime functions. It would be hard to name a pious organization or a good work that is not recognized, encouraged and fostered by the clergy of Chile.

As a specimen of the way that calumnies regarding the priests and people of South America are started and spread, the following incident, with its ensuing correspondence, may interest the reader: Mr. Hubert Hormsby, who is in charge of the United Fruit Company's welfare work in Central and South America, addressed a conference of welfare workers, held on the evening of November 23, 1914, in the National Civic Federation rooms, Metropolitan Building, New York, and is reported to have said:

That because of the oppression and other acts of the Roman Catholic priesthood the people had practically given up all religion and cast the priests aside; and that the "clinic" established in connection with welfare work had taken the place of the Father Confessors, referring to the Roman priests.

Mr. John S. Kennedy, of Brooklyn, who heard Mr. Hormsby's remarks, wrote a courteous letter to the United Fruit Company and asked if the views advanced by the lecturer express "the current situation in these countries as understood by your officers." The United Fruit Company took no pains with Mr. Kennedy's difficulty.

The quoted passage from Mr. Hormsby's lecture was then shown to various South and Central Americans now living in New York, and their opinion was asked as to the truth of the lecturer's assertions. A prominent official of Costa Rica was the first to be interviewed. He laughed when he saw the quotations, remarking:

It was the sort of thing people of that stamp like to say! As a matter of fact, there was no truth in it. Some twenty-five years ago, or over, certain laws were passed, which acted to prevent the political activities of priests. Since that time the Church in Costa Rica had prospered; many churches had been built, and the people at large were, on the whole, very faithful in their religion. The priests attend actively to their religious duties and are very well regarded.

A native of Colombia, Mr. Luis F. Toro, 471 Central Park West, New York, was then shown the passage. He wrote:

In Colombia, fortunately, the relations between Church and State are cordial and have been so since 1886. Catholicism is the religion of the State. I do not exaggerate when I assure you that the inhabitants of Colombia's interior, who form the greater portion of the population, are Catholics, not in name only, but are good Catholics and have great

respect for their priests. About the natives of the coast I can not speak with the same positiveness, for I do not know them so well. But this I can say of all: they suffer from no "oppression" on the part of the priesthood.

Mr. J. R. de la Torres Bueno, of White Plains, N. Y., who is a native of Peru, was then asked to comment on Mr. Hormsby's statement and wrote as follows:

Speaking as a Peruvian, I have always heard that we suffer from a considerable lack of clergy to care properly for the Indian population in the more distant regions of the country. As for any "oppression" of the people, or of any portion of them, by the priests, I have never heard of it. In Peru, the convents are heavily endowed and, therefore, it is not necessary to call on the people for the support of the clergy. Furthermore, the Government, with the property taken from the suppressed monastic Orders, supports the parish priests.

Mrs. R. A. Goelkel, a Venezuelan lady, gives this testimony about conditions at home:

With regard to Venezuela, my country, let me say that the clergy are good, zealous men and are universally respected. They are particularly active in promoting Catholic education. In Venezuela all the Catholics take an honest pride in their priests, who are considered the guardians of everything that is best in our civilization.

But will the publication of letters like the foregoing have the slightest influence in keeping such writers as Homer C. Stuntz, S. Earl Taylor or James M. Taylor from calumniating the priests and people of Latin America? None whatever. That is too much to expect. For the spread of calumnies about the Catholic Church seems to be a vitally important element in Methodism's missionary activities. Long experience has perhaps taught the leaders of the sect that vilifying Rome is the most effective way of interesting in "the cause" pious Protestants who are as credulous as they are wealthy.

WALTER DWIGHT, S.J.

The Catholic Church Extension Society

A CHILD, which has passed its ninth birthday by a few months only, has scarcely the right to speak before its elders; but it is the weakness of youth that it should desire to say something at least for itself. The Catholic Church Extension Society is in that condition. Its tenth birthday will not occur before the 18th of next October, but the child is enthusiastic and anxious to please. It is willing always to stand up and recite its little piece for visitors, not without an eye on the fact that a good performance often brings out a kindly pat on the head and perhaps a silver piece, with a "God bless you." Having been invited to speak, here is our little recitation:

Our name is Church Extension. We were born in 1905, and, like many good men and good things, we were born in poverty. Our first dollar came from a newsboy (which is a fact, though we have frequently been charged with telling the story for effect). We have that dollar yet. The first meeting was held in the home of Archbishop Quigley in Chicago. There were nineteen present, including Archbishop Bourgade of sainted memory, Bishops Hennessy of Wichita and Muldoon of Rockford. The other founders were divided about equally between the clergy and the laity. The Society was incorporated in the State of Michigan. Its first office was the library of the rectory in the little parish of Lapeer in the Diocese of Detroit. After a year, it moved to Chicago where its headquarters have been ever since, and where they are now fixed for the future by a Papal Brief. The Society has been three times approved of by Rome. It is under the direct protection and guidance of the Holy See through its chancellor, the Archbishop of Chicago, and through the appointment of its president every five years by the Holy Father himself. The objects which called it forth are set

down in a long paragraph in its Constitution, but they may be summed up in the fact that the Society is a *home mission* organization, doing for the Church in the United States and her colonies—yet in a small way and by different methods—what the Society for the Propagation of the Faith is doing for foreign missions. The mission needs of the Church in America, however, for the last ten years, have called mostly for the building of chapels in out-of-the-way places, the giving of missions in these same remote regions, the distribution of Catholic literature, and the fostering of vocations to the missionary priesthood. So the best work of the Society has been along these lines. Up to the present (February, 1915) the Society has been responsible for the building of over one thousand chapels. It possesses three chapel cars, two of them of the latest steel construction, and two motor chapels. It has a number of students pledged, if they become priests, to go to missionary dioceses and already some priests were ordained from among its boys, and are at work. Its chapel building activities still go on at the rate of about three chapels each week. Its annual revenues fluctuate between one hundred and twenty-five and three hundred thousand dollars. It has practically no collections, no branches, no fixed revenue. All its money comes as a result of filling the mails with missionary literature and appeals, "seeing" people who are suspected of having a combination of generosity and capital, and making public through its magazines the story of missions and missionaries in the United States and colonies.

To understand why the Society gives so much attention to chapel building, it is necessary to know that in nine out of every ten of the smaller centers of population in the United States, there are no Catholic organized activities, but there may be some eight to twenty families in each—pioneers or too poor to build for themselves. The first step toward getting these people together is often taken by the chapel or motor cars, which drag a whole parish equipment into a town and keep it there for a week or more. Missions are preached just as if the cars were cathedrals. Children are baptized, often old enough to be confirmed and some old enough to be married, but frequently they see an altar in the car for the first time. Out of the mission comes the desire to have a little chapel as a beginning. The Society is always ready to help, and usually offers \$500. In many cases, the people can only add a few hundred more but, poor as it is, the chapel arises. The chapel cars seldom fail to bring about the establishment of a new mission.

Sometimes this work is done in another way that occurs when the Society's attention is called to a case by the missionary pastor or the bishop. At the present time I do not know of a single request for chapel building, that seemed absolutely necessary, refused by the Society. We have had to postpone some, or hold them over for further consideration (which really meant that we had to wait until we got more money), but in the end every application that showed absolute need of our help was granted. The policy of the Society is very simple—the poorest first. The Executive Committee is directed in making gifts by that simple rule, and we find that the rule works out very successfully.

But there is a big principle behind the work of the Church Extension Society. Its founders believed that it was necessary to cultivate the missionary spirit in the people. This spirit needs the appeal of *home* missions to make it strong; in fact, we really believe that the Society has contributed the largest part of the work of cultivating the missionary spirit in the United States. The fact that it is obliged to make its appeals through the mails, personal visits and its magazine, forces upon it an expense for promotion between five and six per cent. of its receipts; and sometimes we are tempted to say that this is to be regretted, because it would be less expensive to have parish organizations. Still, there is something to be said on the other side: since every bit of literature sent out is a spiritual tract. It is giving the

missionary message, preaching the missionary gospel and, in its own way, winning people to the cause of God. When you make a lax Catholic take an interest in missions, he is no longer lax. He becomes an enthusiast; and since the whole aim of the Church is to preach the Gospel, the money which is used to make people zealous for the spread of that Gospel, is money that could scarcely be better used. The blessing of a missionary appeal is that it works double: it gets the money and it makes the man. So, although we would be very glad, indeed exceedingly rejoiced, if we could, like other missionary societies, have parish branches and bands, so as to be sure of a regular and fixed income and an inexpensive method of securing it, yet we would even then hesitate to give up our appeals through the mails, and our frequent trips to "see" people who would not be reached in any other way.

The Church Extension Society is organized very much like a business corporation. Its chancellor has general supervision over its work. Its president is practically the chancellor's representative at the helm all the time. Its vice-presidents are assigned to departments, and each is responsible for his own work and does not interfere with that of his neighbor. Its accounts are kept like the accounts of any business concern. Follow-up systems, card systems, adding machines, addressing machines and every other aid to accuracy and good work are installed. Even its stationery is given consideration, with an eye to how it may feel to the touch of a possible patron when he pulls it out of the envelope, and how much of an appeal neatness and good typewriting will make upon his interest. Regular meetings of department heads are held to thresh over little things that might produce big things if they were properly looked after. Employees are taken not because they are recommended by friends, but because they show promise; and are kept only when the indications are that they are going to grow up with the work. A point is made to have even the youngest employee deeply interested. A big day's mail, which means a big day's work, always brings out smiles, because it also means a big day's success for something in which everybody around is interested. The accounts of the Society are audited every three months by certified public accountants. Annual reports are presented to the Board of Governors, and forwarded to Rome, where they have always received praise and have drawn out letters of commendation. Summaries of these reports have always been printed, sometimes in book form, and given to those interested; and even sometimes sent out at considerable expense, with an eye to results in dollars; for the reports, like all the other literature, must bring returns, or why spend money on them?

The present unfortunate situation in Mexico has shown another field of usefulness for the Society, which has been very generally recognized, especially by the bishops. The Society took up the cause of the exiled Mexican prelates and priests, secured \$50,000, established a seminary to take care of the students, is establishing a Spanish Catholic paper now to make up for the destroyed Catholic press of Mexico, and is caring in general, at the request of the Mexican bishops, for the interests of the Church in that afflicted country. The usefulness of the Church Extension Society, in this special need, was because of its flexible organization, which can take up a great cause or question of this kind very quickly and very effectively, having at its command the means of reaching the people, the machinery for collecting, and a safe and sound method of checking disbursements. I believe that those who know, will say that it was a blessing for Mexico that the Church Extension Society existed when the trouble came about.

To sum up: in its nine years of work, the Society has collected and disbursed for missions and for the promotion of missions, over \$1,500,000 in cash, and in property and securities over \$300,000.

It has built over 1,000 chapels and it is building them still, at the rate, as stated, of three a week. It is educating students. It has established a seminary. It has three chapel cars and two motor chapels. It distributes nearly a million pieces of Catholic literature every year. It has established the most widely circulated Catholic magazine in the United States which, conservatively, is worth about \$200,000. It has a children's magazine with 20,000 subscribers. It has done its share toward developing the missionary spirit in the country and is continuing to do it. It has tried to build itself up in a business-like way, and to keep its management in business-like control. It has never let anything get away from it that it thought was any good. It has not always been modest, but it has found that advertising pays. In a word, it has worked things out according to the original plans which were approved of by wise men; and in thus working, believes it has obtained a little wisdom for itself. No one of its members has personally profited through his connection with the Society. There has been no distribution of rewards and no cause for punishment. The Society was needed. It was thoughtfully planned out. It was kept within the straight and narrow way. It was a vehicle for the advancement of no man's ambitions; but for the advancement of the Kingdom of Jesus Christ. It was blessed by the Pope and it was blessed by the poor. That is all.

So this is our little speech; and if you are pleased with it—well, you know what to do.

FRANCIS C. KELLEY,
President.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

The "Outlook's" "Correction"

To the Editor of AMERICA:

You have doubtless known people in this world whose apologies are more offensive than the original misdeed. I am compelled to call your attention to the way in which the *Outlook* makes "correction" of its statement of the facts concerning the "Achilli trial." In the issue of March 24 I find the following:

In an editorial statement relating to bills before the last Congress, which, if passed, would give the Postmaster-General power to exclude from the mails any periodical which he might decide to be libelous as to church organizations, we reported the statement of a witness before the Congressional committee which was considering these bills, relating to the trial of Cardinal Newman for alleged libel against Father Achilli. The witness, Dr. Williams, stated that Newman was convicted of the libel and was fined £12,000. A correspondent calls our attention to the fact that this is a mistake. The facts as stated in Dr. Wilfrid Ward's "Life of Cardinal Newman" and in the "Encyclopedia Britannica" are, that he was fined £100, but that his expense for the trial was something like £14,000. Of course, the question of the amount of the fine does not at all affect the principle involved. (The italicization is mine.)

You will remember that I pointed out in your issue for March 27 that the facts of the Achilli trial when correctly stated—in the "Catholic Encyclopedia"—proved exactly the opposite of what the *Outlook* and Dr. Williams thought they proved. The facts were that the polecat Achilli grossly libelled the Church; Newman told the facts about the polecat; the polecat prosecuted Newman for criminal libel; the jury convicted Newman and he was fined £100 and costs; the *Times* sharply criticized the verdict as tending to show that Catholics had good reason to assert that there was no justice for them in cases tending to arouse the Protestant feelings of judges and juries.

I wrote the editor of the *Outlook* to the same effect. And now this "Christian" paper in the face of these facts publishes the "correction" quoted above!

I hesitate to characterize this sort of thing as it ought to be

characterized in the interest of truth. But I think it is really necessary to point out that as an example of the "strictly Protestant" habit of mind with its bad logic, bad scholarship and bad taste the *Outlook's* treatment of this matter leaves little to be desired.

New York.

THOMAS F. WOODLOCK.

To the Editor of AMERICA:

In recent issues of your paper I have noticed some correspondence discussing the statement of the *Outlook* and others "that the existing laws are quite sufficient to protect the Roman Catholic Church and its priests and clergy from any scurrilous and libelous attacks which may be made against them by unscrupulous partisan journals." We have recently had an illustration in Nova Scotia of the efficiency of our laws.

Some time ago a paper of the *Menace* class published the bogus Knights of Columbus Oath. The Knights, acting on the advice of the very best legal talent in the province, took action for libel before a Supreme Court judge. The defence urged a demurrer, and the case was brought before the full bench, consisting of five judges, all Protestants. The judges unanimously conceded that, beyond all doubt, the publication was a most atrocious libel, but, in spite of this, the court, one judge only dissenting, dismissed the case, alleging as a reason that it was not, at the beginning, brought before the proper tribunal. The Knights wish to continue the prosecution, but are advised by eminent lawyers that it will be useless expense, as the animus of the judges make it clear that they will never be at a loss for some technicality to save the Protestant clergyman who publishes the paper from the punishment which would certainly be meted out to a Catholic priest were he guilty of a similar offence.

Sydney, N. S.

D.

The Time of Death

To the Editor of AMERICA:

In AMERICA of March 6 Father Coppens, S.J., criticized some opinions in "A Little Book of Comfort in Time of War," by Edward Ingram Watkin. Father Coppens quoted with italics the following objectionable statements:

As Catholics, we possess absolute certainty that every death on a blood-drenched field of battle was ordained from all eternity, as the best provision for each man who there lost his life. God, foreknowing all that each would be and do, decreed that the thread of his individual life should be so interwoven with the web of public history as to break off at that particular point of time, for so it would be best for that soldier's immortal soul. Even if the man in question should alas! be lost eternally, even so would this remain true, for had he lived longer, he would have added to his sin, and therefore to the intensity of his punishment.

The second part of Father Coppens' criticism is not so plain as it might be. He says: "It is certainly not revealed that no one who is lost would not have been saved by God's grace if he had lived longer; nor is there any argument from reason to make such a statement probable. Rather the contrary is the case." Now these two sentences of Father Coppens were written to show that the last sentence in the quotation from Mr. Watkin is doctrinally objectionable, even on grounds of reason, for he says: "Nor is there any argument from reason to make such a statement probable. Rather the contrary is the case." Therefore I conclude Father Coppens has reasons so strong for proving his view that the other would not even be probable at all. I think the readers of AMERICA would all be benefited if Father Coppens would write an article clearing up all the difficulties surrounding this point of the doctrine of grace. For very many people think,

though of course not with the absolute certainty of divine and Catholic faith, that it is a good, pious opinion to hold, and not a little reasonable also, that God would be acting in accordance with His infinite mercy and goodness if He did cut short the career of a sinner who He foresaw would not make use of grace and would go on abusing it and so increase the intensity of his punishment. The sentence of Mr. Watkin might be interpreted that way.

Though it is not the common teaching, do not some few theologians hold that it is even probable that God, at a definite point in an obdurate sinner's life, does withdraw His grace altogether? This opinion, of course, goes a good deal further than Mr. Watkin's. As long as even the most obdurate sinner lives God does not abandon him so that it could be said there was no hope of forgiveness and that despair would be justified. In other words, there is always sufficient grace. If the sinner wills to cooperate with it he can be saved. But the point under discussion does not concern a sinner living on deprived of sufficient grace, but rather a sinner cut off in his sins because God in His mercy so decreed, seeing by His infallible foreknowledge that if He allowed that sinner to live longer and gave him other sufficient graces, that sinner would still freely refuse to cooperate with the grace of God and so go on sinning and increasing his punishment, "treasuring up to himself wrath, against the day of wrath."

St. Paul, Minn.

J. C. H.

[In answer to the foregoing Father Coppens says:

A kindly and gentlemanly critic, in a detailed letter to your esteemed paper, referring to a communication of mine published in your number of March 6, says: "I think the readers of AMERICA would be all benefited if Father Coppens would write an article clearing up all the difficulties surrounding this point of the doctrine of grace." I must humbly confess that I do not consider myself capable of *writing an article that would clear up all the difficulties surrounding this point of the doctrine of grace*. It would be rash for me to attempt it. My modest purpose in the brief communication referred to was to correct the *misstatement that every man dies at the time it is best for him to die*, even though he be damned. My critic does not deny this, my main contention. But he asks whether I mean to deny the reasonableness of holding the pious opinion that "God would be acting in accordance with His infinite mercy and goodness if He did cut short the career of a sinner who, He foresaw, would not make use of grace, and would go on abusing it, and so increase the intensity of his punishment."

The question is not what God in His mercy might do if He wished, but what He has let us know He actually does in the present order of Providence. Now He has told us clearly, in equivalent terms, that Judas was eternally lost after a number of mortal sins, while his life might have been taken from him after fewer sins or before he committed any mortal sins at all. The statement, then, or opinion, that God always cuts short the career of a sinner who, as He foresees, would only increase his sins and his eternal punishment is not even probable, for Christ has told us it is not true. Would my gentle critic himself consider it probable that all the Jews who exclaimed, during Christ's sacred passion, "Crucify Him!" are better off for all eternity than if they had died some years sooner? There are vast numbers of obdurate sinners in all ages: is it probable that all of them die when it is best for them? God, no doubt, takes many out of life lest they accumulate more sins, or before they sin at all, as in the case of him of whom the Book of Wisdom says: "He was taken away lest wickedness should alter his understanding or deceit beguile his soul" (Wisdom iv, 11); but there is no solid reason for saying that the Lord always cuts short a man's

life because He foresees that a longer life would only accumulate sin and increase eternal punishment. When there is no solid reason for an opinion, we can not call it probable.]

A Critic of the Catholic Daily

To the Editor of AMERICA:

No one will question the statement that a high-class daily would be exceedingly useful. So, too, would a hundred other good things, if we could only get them. The question is not its utility, but its feasibility. To the present writer it seems a dream or of stuff that dreams are made of. Mr. Michael McDermot, of Palm Beach, knows a man who is willing to give \$1,500,000 unconditionally to a high-class Catholic daily. If Mr. McDermot knows such a benefactor, let him advise the prospective donor to use his money for a more useful purpose. I suggest, for instance, that it be given to the struggling Catholic colleges, or to the Extension Society, or to our impoverished parochial schools, but I don't advise that it be wasted on a Catholic daily which few will read. Think of a daily on the lines of AMERICA with the "requisite adaptations"! Read it? Why the average Catholic would not look at it. This is no reflection on AMERICA, which is by all odds the best Catholic weekly in the country. Though at times a little too academic, it is still something to be proud of. Is it read by the layman? Subtract the priests and the nuns from its subscribers, and I venture to assert that the sheriff will be at the door of the Jesuit Fathers within three months. I am not familiar with the finances of AMERICA, but I would wager a good deal, if I had it, that, after expenses are paid, little is left for salaries. I'd wager that if the Editor and his associates were paid for their work AMERICA would soon be bankrupt. Let Mr. McDermot induce that benefactor to give some of his \$1,500,000 to the AMERICA Fathers. Let us make AMERICA faultless and flawless. Put it in the power of the editors to get and to give the best, and then it will be time to think of a daily. To accomplish this will require more money than comes in from their none too large list of subscribers.

Surely Mr. McDermot has seldom rubbed shoulder to shoulder with the ordinary American Catholic. High-class daily? Ridiculous! The vast bulk of our people are too hard worked, too tired at night to indulge in the luxury of a high-class paper and too ill-educated to be interested in it. Watch their faces, talk to them, as they pour out of our churches on Sunday, and you will soon be convinced that what I say is true. It is the church-goers surely who would be expected to read the high-class Catholic daily, not the hardy annuals or absentees. Go through the rooms of the Knights of Columbus, visit our various Catholic societies and you will find that the pool-room and not the reading-room is in highest favor. Scan the lists in the public libraries and see how few Catholics, judging at least from the names, are taking out books. This is no reflection upon our Catholic people; they are the best and the noblest in the land. We have not had time yet, as a class, to become educated. I think Lowell has said, it takes at least three generations to make a gentleman. It might be added that, as a certain percentage of educated Catholics have married Protestants or have eschewed our Catholic colleges and been trained at non-sectarian universities, we may presume that a Catholic daily will have few attractions for them. They hardly appreciate the Faith, since they've exposed their own and their children's to such dangers.

What we need is to push, popularize and perfect AMERICA. The weeklies have the tremendous circulation in the country: the *Saturday Evening Post*, 2,000,000; *Collier's*, 187,000. It is the weekly that our poor Catholic, tired out after his week's

work, would have time to read and time to ponder over, not the ephemeral daily which he merely scans. When we have made a success of a great weekly and educated our people more, then let us talk of a high-class daily.

New York.

GEORGE CARVER.

Catholics in the Y. M. C. A.

To the Editor of AMERICA:

And now comes Mr. Farrell to the assistance of Mr. McCloskey, deprecating Mr. Hume's charge of disloyalty leveled at that class of young men which Mr. McCloskey represents. He resents the use of sarcasm and crisp retort. Read again with me the opening sentence of Mr. McCloskey's letter: "I have been sometimes amused and more often angered by the articles I read in Catholic periodicals regarding the 'baneful' influence of the Y. M. C. A. on its Catholic members." Could one give expression to a thought better calculated to draw forth the most stinging sarcasm? Catholic papers and periodicals are published to enlighten people at large and to reach, by the printed word, those who are not reached by the spoken word. They are edited by men who are qualified to supervise the publication of the latest thought on questions of interest to Catholics. Their editors and contributors come from the class best qualified to speak authoritatively on such questions, and when they all agree (and I think Mr. McCloskey will admit that they do) that the Y. M. C. A. is no place for a Catholic young man, it is safe to conclude that if, as Mr. Farrell says, Mr. Hume is "a master in the Church," he has plenty of company.

On the question of loyalty let me relate an instance that has come to my personal notice. A Catholic young man, who by the way is an office man and needs the exercise, was induced to join the Y. M. C. A. under pressure of the argument that he should devote a part of his time to physical exercise, and the "Y," of course, afforded the only opportunity in our city. Later on, discovering that a Catholic, though a member of the "Y," could have no voice in determining the policies of that institution, he promptly withdrew and, despite three or four personal visits from the secretary, he continued in his determination to sever his connection with the "Y." I submit this, first, as a study in comparisons and, secondly, I would like to press the query: Does Mr. McCloskey, Mr. Farrell or any one else imagine for a moment that this secretary was actuated in his persistence purely and simply by a desire to bring only physical benefit to this erstwhile member? No; as Mr. Hume points out, the under-surface method of proselyting in vogue in the Y. M. C. A. is the danger that every Catholic man should avoid. And when a man admits that he is moved to anger when advised of that danger, he can not, nor any one for him, complain if his loyalty is called in question. Anger of this sort is an evidence of weakness and, in this case, a recognition of his weak defence. Mr. McCloskey's anger should give place to an earnest appeal, and that, coupled with his own endeavor to correct the condition, will soon afford the relief demanded. If he is at all acquainted with the trend of the Catholic lay movement, he knows that this very condition is receiving the attention of the laity, right now, and has been. His province is not to defend aggressively but to assist aggressively. It is an error for him to defend Catholic membership in the Y. M. C. A., and Mr. Farrell is in error when he says that "he (Mr. McCloskey) has a perfect right, under the circumstances noted in his letter, to avail himself of the privileges of his membership." No man has any right to place himself where he will encounter a danger to his faith, and if, perchance, he finds himself so located, even though

through no fault of his own, he should persist in trying to remove the danger and, so long as he persists, we are justified in believing that his faith will not suffer. And herein lies the answer to the comparison drawn by Mr. Farrell in his letter in AMERICA's issue of March 27.

So now, let us admit that, among our young men, there is need of swimming-pools, etc., for their accommodation and physical uplift, my idea of real loyalty to Holy Church in this matter is that such enthusiasts as Mr. McCloskey should take the lead in securing that ideal and, through the merits of their enthusiasm and success, win the friends through whose cooperation such accommodations may be realized. In this way will they render a service, not only to themselves, but to their brother, and by their very success they will remove one of the strongest drawing cards which the proselyter possesses.

If we were to attach to the Methodist, Baptist or to any other Protestant Church the athletic attractions exploited by the Y. M. C. A., I am sure that Mr. Farrell would not encourage the Catholic youths to join. And his reasoning against the acceptance of membership under such conditions would exactly correspond to the reasoning advanced by Mr. Hume in the case of the "Y."

We quote Mr. Farrell: "The question is not whether a loyal Catholic can be an associate member, but rather why are there so many loyal Catholics enrolled in the Y. M. C. A.? It must exert a strong appeal to produce so large a response." Mr. Farrell, let me remind you that temptation has always been, and ever shall be, a sugar-coated pill. It always comes to one dressed in a most fascinating garb. Joining of the Y. M. C. A. "over parental objection and the maturer applicant's own reluctance" is disobedience pure and simple, for, if a reluctance exists, it is evident that the applicant's own conscience is asserting itself, and overthrow of the conscience creates at least the semblance of disobedience.

Now to summarize: my belief is that the proper thing for an athletic young man is not to join the "Y," but rather to assist in bringing about in Catholic social circles those legitimate opportunities of which he wishes to take advantage. For him to join the "Y" only detracts from the possibility of obtaining our mutual desires. For him to refuse to join, even though he does not extend a helping hand, gives strength to the movement for Catholic "gyms," and if he will add his effort to the efforts of those who are in favor of Catholic "gyms," the more certain shall we be of getting them: far better occupation than to be enlisted in an aggressive defence of Catholic membership in the Y. M. C. A. Success comes not to divided forces, but, on the contrary, it perches upon the standards of real organization bent on preserving to the Church "the flower of her youth."

Monmouth, Ill.

JOHN J. RYAN.

To the Editor of AMERICA:

Mr. Farrell's letter in last week's AMERICA has caused a most disagreeable impression among many of my friends. The discussion about Catholic membership in the Y. M. C. A. has outgrown the boyish effusion of its first exponent, and now seems to be striking at fundamental principles. The question has been asked, Is Mr. Farrell a Catholic, or a secret agent of the Y. M. C. A. who thus slyly is trying to obtain new members from among the ranks of the Catholic faithful? Since his letter appeared, it has been remarked a number of times in my hearing that it would have the effect of confirming lukewarm Catholics in their resolve to avail themselves of any attraction, however insidious, as long as the Church has not directly and explicitly condemned it.

It seems almost a pity that the letter of Mr. Farrell appeared alone in AMERICA, since many who read that number

will not see any refutation, and it was dogmatic enough to be the decree of a plenipotentiary. He complains that Mr. Hume sets himself up as a teacher without any ecclesiastical authorization. If Mr. Farrell received a papal commission to champion the organization which he defends, he should submit his credentials. Possibly he never heard the Gospel text which warns us about scrutinizing the mote in our neighbor's eye and overlooking the beam in our own.

His comparison of the position of members in the Y. M. C. A. with that of British subjects is absurd to any one who knows that Catholics are not debarred from any position in the kingdom except the Crown, which is, of course, hereditary. It is not long since we had a Catholic Lord Chief Justice, and recently there was a succession of Catholic Lord Mayors of London.

Possibly Mr. Farrell did not intend the impression which his letter has created and, if so, I apologize for my vehemence. But if he did not, he should write again at once, and try to repair some of the harm he has unwittingly (?) wrought.

Rosslyn, Va.

H. L. SEARS, M.D.

To the Editor of AMERICA:

The letter that recently appeared from your Baltimore correspondent about the Y. M. C. A. was even more of a surprise than that of Mr. McCloskey. If the writer only saw it, the letter had a decidedly uncatholic ring about it and makes splendid capital for lukewarm Catholics and the Y. M. C. A. Let me call attention to a few of the fallacies in this letter:

Fallacy 1. "To charge him with disloyalty and to cast suspicion upon his faith because he avails himself of the only means at hand to meet his legitimate need is unwarranted, and beyond the point at issue." The writer forgot an important item: The means themselves must be legitimate. The starving Irish of Famine days had a legitimate need of food and the only means at their disposal were the Protestant soup-kitchens. Shall we draw the conclusion?

Fallacy 2. "The historical toleration of the Church which, though always aiming primarily at the spiritual welfare of the faithful, does not curtail needlessly their material opportunities." Truer word never was spoken. But she does curtail and must curtail and will always curtail them when they conflict with matters of faith.

Fallacy 3. "Mr. McCloskey and his fellows are the victims of changed economic conditions." So were the Irish lads of Penal days, so were the Roman lads before them, so were the English lads of half a century ago, who were forbidden Oxford and Cambridge by the Holy See. Does not the correspondent see that again he is justifying the means by the end?

Fallacy 4. "The question is not whether a loyal Catholic can be an associate member but rather why there are so many loyal Catholics enrolled in the Y. M. C. A. . . . There must be a real need for some such organization." Of course there is need, so was there need for food to the starving Irish, but the soup-kitchen was no legitimate remedy. So is there need for fraternal organizations, but Masonry and the I. O. O. F. are not legitimate means.

Fallacy 5. "Fallacy" is a feeble name for the misuse of Pope Benedict's words. Our Holy Father is speaking only of those open questions which are disputable points in Catholic theology, and have not been settled by the Church. I claim that the Y. M. C. A. is not a disputable point, and its status has been settled by the Church. It is not disputable, because it insults Catholics, is decidedly dangerous, and is a Protestant religious society. It insults Catholics for it classes them with non-Christians, Jews and Unitarians. The man to whom alone Christ Crucified is made a vital reality, is allowed the use of "gym" and swimming-pool and track, provided he allows himself to be classed as non-Christian, as one who does not acknowledge Jesus Christ as

God. Proof? Read the By-laws and Constitutions of the Y. M. C. A.—*Catholic Mind*, March 22.

The Y. M. C. A., moreover, is decidedly dangerous for the organization is permeated with a spirit of indifferentism, the deadliest enemy of a vigorous Catholic spirit. One can maintain one's faith against open attack but rare is the man whose faith will not be worn to nothing by the constant attrition of the one-religion-as-good-as-another sophism. That this is the Y. M. C. A. spirit is abundantly evident from even a casual acquaintance. Its religious aspect is essential. It grew from the Bible class of George Williams of England; and it is "the distinctly religious character of the movement more than anything else that has contributed to its permanence.—*Report of Jubilee Convention, Boston, 1901*. It is a Protestant organization for the propagation of Protestant views "maintaining the Holy Scriptures to be the only infallible rule of faith and practice."—*Portland Resolution*. Is it a disputable point with Catholics whether they can help spread heresy?

Lastly, the Y. M. C. A. position has been decided by the Church. The Pope, to be sure, has not given any infallible pronouncement, but that is not the only way the Church tells us what we should do and hold as Catholics. Other ways are the consent of the faithful and the teaching of her pastors. The faithful at large consistently and instinctively recognize Y. M. C. A. enrollment as something quite at variance with Catholicism. Catholic members of the Y. M. C. A., moreover, have been witness to this opposition by their constant apologetic attitude; they feel their position needs defence. Again the pastors of the Church have spoken. They warn the young men of their flocks against the Y. M. C. A.; they admittedly thwart that organization and are expected to do so by its officials.

One point in closing. A Catholic may be permitted by his confessor for grave reasons to join the Y. M. C. A., but in this case special precautions must be taken by the Catholic to protect himself against the insidious atmosphere of his surroundings. But that is toleration, pure and simple, in an individual case, and the associates are enjoying a privilege no good Catholic desires. I hope the day is not far off when the Y. M. C. A. will cease to be a lure to young Catholics because we shall possess our own gymnasiums. Till then, let us have manly self-respect enough to stand by our Catholic heritage and be willing to pay the cost of being Catholics.

New York.

S. L. JONES.

To the Editor of AMERICA:

Regarding the suggestion that our pastors should start in their parishes well-equipped gymnasiums for Catholic young men, we can hardly ask the Church to do this for us. She gives us such an excellent spiritual training that we should be able to despise the efforts of the proselyter to undermine our faith. But this tender mother, knowing the needs of her children and realizing that their physical training must be left in the hands of her laity, looks with sorrow on those self-complacent societies affiliated with the Church who pay no attention to this physical education of our young men.

When Catholic laymen devote their time and efforts only to establishing second-class club rooms and paying death benefits while our youths must seek physical training in gymnasiums supposedly tainted with Protestantism, can not these laymen be justly charged with shirking their duty?

The Y. M. C. A., recognizing that high morality can best be attained by means of physical training, began to establish gymnasiums and this movement has attained world-wide success. Why so successful? Because the need was so great. Meanwhile what have we Catholics been doing? Sitting impotently by, muttering against the Y. M. C. A.'s success; one by one deserting the ranks of the malcontents to join the Association's gymnasiums as our need became personal. The Catholic young

man has been made to feel that the Catholic laity ignores the wants and cravings of its youths. Therefore the young man must go where this recreation can be found outside the Church, provided, however, he can enjoy such advantages without endangering his religious belief.

When he applies at the Y. M. C. A. he is asked: "What is your religion?" On his answering, "Catholicism," he is not asked: "If we place you on our swimming team will you at least listen to our religious doctrines?" Or, "If you are hypnotized by external hospitality or shown any mark of special favor, will you tell your Catholic friends about it?"

No. He is asked: "Are you a good, practical Catholic? for we recognize a bad Catholic not only harms himself but is of no value to the association to which he is allied." Has a Catholic member of the Y. M. C. A. ever heard his religion belittled in their halls? Has any Catholic been approached argumentatively by any Y. M. C. A. official? Since the courts have decreed that the Y. M. C. A. is an educational institution rather than a religious one, and since, while safeguarding our own faith, we must accept from others what our own Catholic laity so shamefully neglect to provide us with, let us cease to rail at an unavoidable state of things.

Let Catholic members of the Y. M. C. A. pay for what they get from that organization. Surely any good Catholic can safeguard himself against the wiles of Protestantism should any appear. We must not blame the Church for the present conditions. They are due to the culpable neglect of the Catholic laity. Meanwhile we Catholic members of the Y. M. C. A. should force that organization to give us a just share in its government or, failing to secure that right, let us interest others in the foundation of a Young Men's Catholic Association. That would be a more profitable course than with only second-hand knowledge, writing to Catholic magazines about the baneful influence of the Y. M. C. A. on its Catholic members.

Philadelphia.

LEO PAUL McCLOSKEY.

Is Anti-Catholicism an Anachronism?

To the Editor of AMERICA:

"A Ludicrous Anachronism," in your issue of February 20, interested me very much. I do not at all agree with Rev. Father Bull, and I think, in his answer (March 6) to Mr. Ronald, he is playing with words. True, Cotton Mather and his views would cut a strange figure on Broadway to-day, and if he got too boisterous about "Papists," some good Irish policeman might tap Cotton on the head to wake him up. But our anti-Catholicism of to-day would open Cotton's eyes; it is very different from the platform of his day.

What are some of the big things our Catholic leaders and Catholic press have been hammering at for years past? First, there is our American school system. Has it "injured Catholics, as Catholics"? (This, according to Father Bull, is what is required to make bigotry.) This system has injured Catholics to the extent that they have felt bound in conscience to build over 5,000 schools of their own, for God is being driven from our public schools. Did our broad-minded Americans do this? They are paying millions a year to help it along. "The thing behind the secularization of the schools," says Mr. Bird Coler, "is socialism." Socialism is a pretty big factor in this country. Is it anti-Catholic? We all know the answer. Then you have the famous Carnegie Fund. Has it injured Catholics as Catholics? No Catholic College that is true to its principles can touch a penny of it and, with few exceptions, none of our fair-minded Americans have protested.

Then there was the great Peace Conference. Did it injure Catholics as Catholics? It was a gross insult to millions of Catholics the world over; it left out him who represents here on earth the Prince of Peace. Again, there is the national

daily press. Does it injure Catholics as Catholics? Is it even fair to Catholics? Its silence is at times crushing. Did it raise its powerful voice for the stricken Catholics of Mexico? Why not? But a year or two ago, however, it denounced, in furious tones, the persecution of the Jews in Russia. There are our State institutions of higher learning. Is any restraint put upon the tongues of professors who teach doctrines subversive of our faith? Are we not helping to support these institutions? Look again at our mail system. Are we injured here as Catholics? Father Bull seems to insinuate that the "open vileness of the *Menace*" is not a very subtle danger to contend with. Well, the filthy sheet may not be very subtle, but what about the Government that allows the distribution of the most scurrilous libels against all we hold dear? We Catholics are told there is no protection here against this ghastly indignity. Mr. Sunday got redress after one complaint against an objectionable cartoon; Catholics have made about a quarter of a million complaints, and the answer of the postal authorities, according to AMERICA of March 6, is only a smile. Why the difference?

Of course, while we go creeping along quietly, thanking everybody for being fair-minded toward us, we are not apt to be bothered. But start a Holy Name parade in Philadelphia and you must go into the courts to prove to some loyal Americans that Sunday band playing of religious airs is not a violation of the Sabbath. Or start another in Pittsburg and ecclesiastical authorities deem it prudent for one year at least to forego the procession in order to avoid friction. Let a few companies of small boys in regimentals turn out to welcome a Catholic Governor and you have a well-known paper trumpeting about Catholic boys being trained in the use of arms "in these days when there is so much sensitiveness upon race and religious matters." The Church refused to grant a divorce and you hear of Roman tyranny destroying individual liberty. Lastly, look at the clause barring "wines for sacramental purposes" in one of our recent "dry State" enactments.

The press, the pulpit, the platform, the schoolroom (the very heart of the nation to be), the State universities, the theaters, the literature of the land, the widespread socialistic spirit—these are the agencies that have influence; these are the things that form public opinion. They certainly are anti-Catholic. They reach the "man in the street" and the factory hand, the club man and the society woman, and Catholicism is ignored. True, it is not the brick-bat system; oh, no! they don't come in mobs to burn our churches, nor to tear down our homes and burn our convents. The anti-Catholic spirit of to-day is too wise for this. It smiles on you, goes hand in hand with you, and makes speeches from flag-decked stands and tells how much it loves liberty and religious freedom; and while you are agreeing and bowing, it quietly but surely ignores everything Catholic. Keep your eyes on the big movements of the country, movements which are supposed to be for *all* the people, and see how much attention is paid to Catholic interests. You may call this bigotry. Father Bull does not want to give it this name. "Peace be to him!" Call it non-bigotry, positive or negative bigotry; define it as being "anti-Catholic," and distinguish it, and show that others suffer, too (though they don't seem to worry much about it); but you can't get away from the fact that the big influencing agencies of this country have no regard for Catholicism; they ignore it, they snub it. If all this is "A Ludicrous Anachronism," then what is the meaning of the constantly repeated talk about Catholic organization, Catholic schools, a Catholic press, Catholic federations and so on? What on earth is it all for if not to fight the anti-Catholic wave of influence that is dechristianizing this country?

Woodstock, Md.

JOSEPH S. HOGAN, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 10, 1915

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the act of March 3, 1879.

Published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

The Church's Easter Message

EASTER Sunday, this year, has given eloquent testimony to the fact that faith is waning in the United States. Half-filled Protestant churches, dechristianized pulpits, colorless non-committal sermons were the order of the day. Many a preacher congratulated himself on the day of Christ's Resurrection with having skilfully avoided all reference either to Christ, or His divinity, or His triumph over Death. Not that some of the pastors did not feel a twinge of conscience over their cowardly silence, for many of the pastors have not advanced as far as their flocks. They felt, however, that it would be more prudent, more expedient to steer a safe course, and not to insist on a mere dogma with which many of their congregation had lost sympathy. As a consequence they did not talk on faith or the crowning proof of faith.

In direct contrast with this outstanding fact was the character of the sermons preached in our Catholic churches. In them all emphasis was laid on the reasonableness of our faith, as viewed in the light of the Son of God's Resurrection. "Christ has risen as He said." Our faith therefore is not vain. Our faith is our trial, but it is at the same time our priceless privilege, a privilege that every day is becoming more exclusively our own.

The trial of the Christian is faith. Things he has not seen he believes not foolishly but wisely, on the word of Christ. In the midst of scoffers at things divine, in spite of the allurements of things of sense, he holds his gaze steadfastly toward the things of the spirit. He is content to wait for fullness of knowledge about the Resurrection of his Lord until he shall see Him face to face in the Kingdom of the Father. Not the doubting Thomas but the faithful Paul is his model. The foundation of his life is the word of Revelation, its staff is prayer and the sacraments, its hope is the vision, not present but de-

ferred, of the unseen God. He knows that his Redeemer liveth, and that in the last day he shall rise out of the earth, shall be clothed once more in flesh and with his own eyes shall look into the eyes of Christ, his friend. The bitter-sweet of the joys of time are not, therefore, the anxious object of his thought, although he admits their insistent charm. His preoccupation is the overmastering desire that he may be true to the end, that when his years shall have fled and left as much trace as the flight of the bird, he may be able to say with the Apostle that he has kept the faith. If he is wise, he realizes that is not easy. The world, in which he must live, is a constant temptation. There is no heart so spiritual that is not in danger. What wonder, if with all those about him incredulous, he too should cease to believe! What guarantee has he that he shall be faithful where so many others, stronger and better than he, have proved false? Yet it is none the less true that the just man lives by faith. Only he that perseveres to the end shall be saved.

Trade Unionists in Socialist Schools

SOCIALISM has long been active in seeking to promote its ideals among American women of every rank and condition. It has labored with zeal to spread its doctrines among the middle and leisured classes in social and suffrage clubs, among pupils and teachers in educational establishments, and particularly among the members of women's trade unions. The radicalism which pervades our modern feminist literature is an admirable preparation for such propaganda. One of its most important recent successes has been achieved in the International Ladies' Garment Workers' Union. It is the first step toward a movement which socialists have long sought to bring about: the education of labor unionists in socialist schools.

The union in question is one of the largest labor organizations in the United States. A number of its members have just completed a course of instruction in the history and theory of the labor movement, given by socialist teachers in a socialist school, and at the expense of the labor union. The attention of the students is at present devoted to practical work, and they are being carefully drilled in the art of public and extemporaneous speaking. The purpose of the New York Socialist school, to whose skilled agitators these women have been entrusted, is to send them back to their unions deep-dyed and efficient socialist propagandists. The teaching of history by socialist instructors and through socialist literature means nothing more nor less than a clever attempt to square all human events with the materialistic doctrines of socialistic determination. The socialist theory of the labor movement is woven from the same loom. Nothing can justify such an action on the part of any union. It is a sacrifice of all sane principles of trade unionism to the spirit of class-hatred and radicalism. That such a

step has been taken by the Ladies' Garment Workers is not surprising. The danger is that similar attempts may meet with success elsewhere.

Catholic laborers of every kind are surrounded with countless difficulties and dangers. We can not, therefore, be too zealous in offering them the assistance so necessary at the present moment. The welfare of the entire movement largely depends upon Catholic workers. It is their mission to inject Catholic doctrines into the labor movement. To be able to do this they themselves should get Catholic social instruction. Here is a mission to which the Holy See has frequently called attention.

"Everybody's" Christian

THERE was recently organized in *Everybody's Magazine* a competition which had certain elements of uniqueness, being nothing less than an invitation to answer the question, "What is a Christian?" From the five thousand and more answers received a synthetic definition of the term has been built up, which has this of interest about it: it shows what the general idea of Christianity in modern America is, and, incidentally, leads back to the older question: "Whom do men say that the Son of Man is?"

Christians of the present day are evidently to be divided into two classes, the old-fashioned and the modern. The former believe in the historic Christ; that is, in Jesus Christ, who was born of the Virgin Mary, was crucified, buried, and rose from the dead; in short, they believe the Creeds, and are known as Catholics. The modern Christians believe in the "Christ of faith," in other words, in Christ as an ethical ideal, as an inspiration, aptly epitomized in the words of *Everybody's* synthesis: "If (a man) is perfectly moral he need not believe anything about Christ to be a Christian." It is the Christianity of the Catholics which, according to Mr. Winston Churchill, needs to be in harmony with modern science in order to be rescued.

Here is a twentieth century exemplification of the saying, *vox populi vox Dei*, which may be translated, "the biggest crowd that shouts the loudest is invariably in the right." But against this is the witness of a society which has borne a continuous testimony since the day when Christ said on Mount Olivet, "As the Father hath sent me, even so send I you," down to the day when Pope Benedict XV called the whole Catholic world to prayer for peace. We do not apologize for the Catholic Church; we do not apologize for God. It is sufficient to point to an institution that teaches precisely the same doctrine it taught nearly two thousand years ago; which has embraced the learning of the ages, and ask, in the name of ordinary common sense, why its teachings need to be reconciled with modern science, whose chief function is the recording of observed facts, the very terms of which are more or less in dispute on account of the fluctuation of present-day philosophical nomenclature.

The root and ground of the difficulty is that the modern lay theologian has got ahead too fast; he needs to think upon the first article of his creed (?) "I believe," and having defined belief, the rest will fall into its proper place. In the whole realm of human thought there is, perhaps, no act more akin to pure faith than the acceptance of the description of ether. The Church possesses the testimony of eye-witnesses who touched and saw the historic Christ, but no man at any time has seen or touched ether or can describe it satisfactorily, yet what is modern science without it? Whence it comes to pass Christianity appeals more strongly to the intellect than a great deal of our modern science. And yet the former must yield to the latter!

Catholics and the Scriptures

THE introduction into the New York State legislature of a bill to make obligatory the reading of some verses from the Bible as the first daily exercise in the public schools, was by no means a surprising or unusual procedure. It has come to be an annual event for our legislators to discuss or repeal that particular measure, and doubtless the custom will go on for years to come. One of the regrettable consequences of this perennial incident is the fact that it is made the occasion for the reiteration of the old, many times refuted calumny that Catholics are opposed to the reading of the Holy Scripture. We quote from the letter of one of our correspondents an instance of the kind of writing to which the bill invariably gives rise:

The *Reform Bulletin*, a small weekly paper published in New York by Rev. O. R. Miller, State Superintendent of the New York Civic League, contains the following statement regarding the proposed bill: "The chief opponents of this bill are the Roman Catholic hierarchy, whose policy has long been to discourage the reading of the Bible by their laity. . . . Evidently they fear for their children to become too familiar with the Bible lest it would make poor Catholics." Well, if the reading of the Protestant Bible would make as many "poor" Catholics as it has made "poor" Protestants, the objection to the reading of it would be well founded. The mutilated Bible is in parts a false translation. Mr. Miller does not seem to know this fact, or the other fact that the Catholic version of the Holy Scriptures can be found in almost every Catholic home, and is quoted every Sunday at the eight or nine Masses said in every large Catholic church in the world.

The remarks of our correspondent are just and correct. The strictures of the *Reform Bulletin* are almost too absurd to be taken seriously. They do, however, offer an occasion of appealing to Catholics in behalf of more frequent reading of the Bible. Our laity do not read either the New or the Old Testament with the frequency that the Church desires and advises. The Gospels especially should be read oftener. Our people would be more Christlike, if they were more familiar with the works and words of Christ. The Church would be better pleased, were the family Bible more worn with the daily turning of its sacred pages. Christ's Vicar and His

bishops are opposed to our children listening to passages taken from a false version of God's Word, but they have only commendation for the frequent perusal of the life of the Saviour, in which there is no danger of wresting the sacred text to their own destruction.

The Short Way Around

WENDELL PHILLIPS was fond of telling the story of a certain Czar of Russia. Taking a map of his country and pointing out to his engineers the two terminals of a proposed railroad, the Czar drew a straight line, let us say, from Petrograd to Tschaiakowsky, and said: "There, build the road along that line." If every man had as many subjects as Russia and had the Czar's supreme power, we might abolish Institutes of Technology and blue prints and elaborate specifications, and teach civil engineering and surveying in one lesson by means of a ruler and a lead-pencil. Czars, however, are scarce; mountains are more amenable to dynamite than are men; at least, when they are blown down, mountains can not stand up again. In a word, a straight line may mark the shortest distance between two points in geometry or in Russia, but wherever you have to do with immortal souls, free wills, theoretical minds and dyspeptic stomachs, then not rarely the cut across lots must be avoided, because the longest way around may be often the shortest way home.

This process of indirection, as it might be termed, has been perfected by the Irish and by speakers, and especially by a perfect blend of the two. Alexander may swing a sword and sever the Gordian knot; modern Czars may build railroads by a ukase; the mailed fist of militarism may hit out straight, but poverty, weakness, centuries of persecution must have recourse to other arts. Only one nation has a Blarney Castle; only one people has invented so many terms of endearment and words for the idea of taking a soul—not by storm—not by siege, but almost by surrender of the attacking party. When a person is said to be good at the *comether*, or to have a wheedling, cajoling, palavering and sootherin' way with him, every one knows his nationality.

Public speaking is so weak in its instruments, having no sword or mailed fist, and public speaking is so often exorbitant in its demands, that it is no wonder it has made a special study of the art of indirection. Speaking must achieve great results by weak means in a brief time. The art of rhetoric should be taught more widely, and many a good parish-priest would receive fewer criticisms if he had more rhetoric. His reproofs would be more effective because more prudent. His appeals for support would have, on his part, more encouragement, more eloquent gratitude, more kindly condescension, and—here's the point—more returns on the part of others. Yet it must be confessed that to insinuate one's way into a pocket book is harder than traveling in lower Belgium or upper France at this writing. Oratory can get a man's

vices away from him more easily than it can get his money.

Indirection is not necessarily unworthy toadying; neither does condescension always mean cunning. It is true that the first orators became the first sophists, and that rhetoric and even oratory may make a man suspect, as that famous adept in cleverness, Mark Antony, well knew when he styled himself no orator, but only a plain, blunt speaker. However, the plain, blunt speakers off the stage are usually the arrogant and offensive, who think politeness pettiness and condescension cowardice. The more delicate the machinery the more delicate should be the instrument to touch and handle it. Indirection takes a camel's-hair brush or a gentle breath to clean the works of a watch; bluntness would use a crowbar.

Nothing is more delicate than the soul, nothing more sensitive than freedom. The soft answer is more potent than the thundering ukase. The blustering north wind was defeated in its efforts to tear away the traveler's cloak; a cheerful whisper from the south wind, out of a smiling sky, won the victory. It was the gentle patience of a young religious which mastered a crowd of unruly boys when stronger, more irascible disciplinarians were unsuccessful. What is the best so-called psychotherapy but indirection reduced to a fine art?

LITERATURE

The Poetaster's Friends

THERE come from the press nearly every month nowadays a dozen slender little books of verse, prettily bound and tastefully printed, indeed, but branded, to a volume, with the unpardonable crime of mediocrity. Those most to blame for this regrettable state of things are the poetaster's friends. They have much to answer for. If it were not for their sinful encouragement he would probably have been content to remain till the end of his days an inoffensive member of the choir inaudible whose silence is the comfort of the world. But chancing to discourse one day most eloquently—but in plain prose—on shoes, or ships, or sealing-wax, among a circle of admiring friends, one of them, perhaps, exclaimed rather "bromidically": "You have a ringing message for our day and generation! Would that you could express it in verse!" "I can!" he answers with determination. Whereupon the Muses lament and moan and the slopes of Helicon resound with cries of grief. For that fell resolve means that another poetaster has been made: *made*, not *born*, for poets and poetasters are very distant relatives.

Even now the disaster that threatens can be averted if but one judicious friend—only one!—is found who can persuade our minor poet to leave his metrical lucubrations in innocuous manuscript and content himself with reading them on solemn occasions to a very select audience. *Dis aliter visum!* The verses are read, indeed, but only to a coterie of flatterers who, perhaps, have just dined sumptuously at the poetaster's expense. Like men and women rapt they listen to the reading and, when it is over, throw themselves with streaming eyes at the versifier's feet and piteously implore him—or more often her—not to be cruel enough to withhold from the world such striking and beautiful poems. They entreat him to let the publishers vie with one another for the privilege of bringing out this "epoch-making" volume.

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So the poetaster, of course with becoming reluctance, promises to open a correspondence with our representative publishers, discussing type and binding, contracts and copyrights, royalties and advertising: nay, even the translation of his *magnum opus* into all the European languages, "including the Scandinavian." Much relieved, his admirers then rise from their knees, dry their tears and plead to be honored with a present of an autograph copy of the coming book's first edition.

The minor poet then gathers together his wretched lines, dedicates them, "with permission," to A. B. C., "who was kind enough"—the villain!—"to see some good in them," writes in the distressingly modest preface that the "author ventures to hope the following verses, the fruit of rare hours of leisure in a busy life, may be received with indulgence by the patient reader," and ends with the protest that it is much against his will and only at the urgent entreaty of friends whose literary judgment he values highly that he has consented, etc., etc.

So the neatly typed manuscript of the volume is forthwith dispatched to a publisher, but, strange to say, is promptly returned. Another is tried, and again the book comes back. Then the author, if he is a man of perseverance and does not mind a large stamp bill, collects a highly interesting variety of letters of rejection, ranging from the curt "Declined with thanks" to the more considerate "We wish to express our gratitude for the privilege you gave us of reading your interesting MS. Unhappily, however, the book market"

Chastened by such experiences, our poetaster would now be content to leave the reading public in everlasting ignorance of his verses if friends and relatives would only second even half-heartedly this noble resolution. Far from doing any such thing, however, they protest instead that these selfish publishers should not be allowed to keep the world from harkening to the herald of an entirely new poetry movement. To prevent such a misfortune his misguided friends urge the poetaster to bring out the volume at his own expense. In an evil hour he heeds the counsel, opens negotiations with a venerable publishing house, and in a few months a little book, attractively bound in green and gold, lies on the reviewer's desk.

We know what happens then. A writer in the *British Review* thus describes the familiar process:

Sycophantic papers whose policy it is to keep on good terms with publishers praise such points as they can by any means make laudable; the author acclaims the notices as seasoned judgments, cries contempt upon the dullard public that will not buy, and promptly writes another book as bad as the first. A clique of friends shuts him in with a hedge of compliments. He claims the privilege of genius all his life, and dies at length surrounded by his unread works, an unspoken *qualis artifex pereo!* consoling his spirit.

O the tragic pathos of such an end! But who is the real criminal? Not the poetaster, poor soul, for

'Tis pleasant, sure, to see one's name in print:
A book's a book, although there's nothing in't.

Not the poetaster, for had he been let alone he would have passed his days in mute and inglorious contentment, and died at last with "all his music in him." No, not the poetaster, but his hollow friends are most to blame, for they wickedly persuaded him that he was a poet, though in reality he was nothing but a poetaster. W. D.

REVIEWS

Loneliness? By ROBERT HUGH BENSON. New York: P. J. Kenedy & Sons. \$1.35.

The reading of this book leaves somewhat of the impression experienced by Mr. Arthur Benson at the moment of his brother's departure: "It was simply as though he had left

the room, when he died—no sense of *death*, only of life passing on." It seems as if he had come back to talk with us a while about some phases of modern life and their lessons, after his later manner, as in "The Coward," "The Average Man" and "Initiation," and then departed cheerfully, having quieted us with the assured conviction that for all who sacrifice self to maintain the standards of Christ, the question-mark in the title demands a negative answer. It is a story of an English convent girl of ordinary antecedents and appearance but with an extraordinary voice, who is taken up by a family recently ennobled, when she becomes a singer. There are sidelights on snobbery, as in "The Average Man" and "The Coward," and on the religious emptiness of Protestantism; but the matter and manner are quite different. The Merivale heir falls in love with Marion and her music, and Marion's religion succumbs to music and Merivale—while they remain with her. His description of Lohengrin, presented as Wagner conceived it, and other vivid pictures of musical effects again illustrate Mgr. Benson's marvelous versatility. We learn from an admirable review of his character and work in the April *Bookman* by Rev. Joseph H. McMahon, that he made a scientific study of music toward the end of his career; but he utilizes it in the story, like his many other gifts and acquirements, not for its own sake but merely as an instrument. Music is the most imaginative and spiritual of the arts.

Therefore it is by far the most exciting of all, and becomes, if the artist is not careful, a kind of forcing-house for the emotions; and a forcing-house, it must be remembered, develops equally all the seeds that happen to be in the soil under treatment.

The reader will prefer to discover for himself how the forcing-house brought a forbidden marriage to the surface and a stronger force arrested its development and transmuted loneliness to joy. He will also find much humor and pathos and keen analysis of character and motives, and a narrative so developed as to hold his interest for its own sake; and only at the end will he realize that he has read a masterly exposition of the Church's authority and the drawing power of grace. "Loneliness?" is a fitting climax to Mgr. Benson's modern novels. There is a peculiar pathos in the final words: "Jesus! My Knight! . . . I am ready now." Soon he spoke them himself for the last time; they were his life's epitome. M. K.

Anthology of Magazine Verse for 1914 and Year Book of American Poetry. By WILLIAM STANLEY BRAITHWAITE. Cambridge, Mass.: Issued by W. S. B.

The Congo and Other Poems. By VACHEL LINDSAY. New York: The Macmillan Company. \$1.25.

Sword Blades and Poppy Seed. By AMY LOWELL. New York: The Macmillan Company. \$1.25.

The Present Hour. By PERCY MACKAYE. New York: The Macmillan Company. \$1.25.

Path Flower and Other Verses. By OLIVE T. DARGAN. New York: Charles Scribner's Sons. \$1.25.

Philip the King and Other Poems. By JOHN MASEFIELD. New York: The Macmillan Company. \$1.25.

We wish Mr. William Butler Yeats would leave our young poets alone. He cheers on Mr. Ezra Pound and the *Poetry* magazine, of Chicago, to commit all kinds of amazing extravagances. Imagism, *vers libre*, and polyrhythmic verse are becoming, under the cunningly applied encouragement of Mr. Yeats, a veritable epidemic. Does Mr. Yeats think that American poetry is of an inferior grade, fit only for laboratory trials? *Fiat experimentum in corpore vili.* Clever Mr. Yeats! He is scanning the horizon for something new, individualistic, revolutionary; and he has a score of young

Americans standing on their heads in order to engage his flattering notice.

Mr. Braithwaite exercises rare self-command in his selection from the current verse in American magazines. For we think he has a secret sympathy with bizarre performers. He includes a number of their vagaries in his anthology and rates them, in the reviewer's opinion, too highly in his interesting estimates of the year's publications in verse. Otherwise his book is a notable record of American activity and achievement in the field of poetry.

Mr. Lindsay has fallen under the spell of Mr. Yeats's blandishments. He is trying his best to do something new; and Miss Harriet Monroe is at hand, with a preface, to interpret seeming incongruities as parts of a solemn ritual, the expression of human aspiration for a new art which will "revitalize the world." Mr. Lindsay has an idea, which he believes is new, that poems should be chanted and recited; and in pursuance of his theory he apparently thinks that poems must be constructed after the manner of Gilbertian operas. It is too bad; for Mr. Lindsay clearly has talent.

If Miss Lowell strains after originality of form, it can not be laid at Mr. Yeats's door. For she tells us in a preface that the French poets, especially those of the Parnassian School, have influenced her. It is not easy to see how Hérédia, whose reputation rests mainly on his use of the sonnets, the most rigid of art-forms, can be coupled with M. Paul Fort, the inventor of *vers libre*, as Miss Lowell's teachers. The author's verse has a certain Gallic deftness and grace. It has also a Gallic license which is repulsive. He who commits a crime is not so bad as he who defends it. Miss Lowell defends hers. "We do not ask the trees to teach us moral lessons," she observes very complacently. The universe, she says, has no morals. Well, neither have her poems: they do not pretend to be better than trees or the universe. Does she really see no difference? A tree can not talk or sing at all: but a man, or a woman, can. And a man, or a woman, can talk or sing obscenely. Is the only crime of the lewd loafer on the street-corner his inability to frame his lascivious concepts in artistic form?

Mr. Percy Mackaye is on the right road. His mental poise seems to be sufficient to guard him from fantastic capering in by-ways. But we get the impression from the "Present-Hour" that he is traveling too fast. Haste is not always a guarantee of progress. A volume largely of war-poems, published within a month or two after the opening of the war, suggests a journalistic expansion of power at the cost of scrupulous cultivation. The suggestion is not altogether destroyed by a careful reading of the poems. But we are left with great respect for the poet's capacity and inspiration. The vein struck in "School" is one we should like to see him occupied with. His antiphonic sonnets in response to Mr. William Watson are very eloquent; but Mr. Watson's rhetoric is a bad influence for young poets.

Miss Dargan and John Masefield both strike the rare note of poetry without going beyond the accepted laws of art. The former would have done better if she had trusted to her own instincts instead of taking hints now and then from Francis Thompson. It is not every one who can wield the club of Hercules. We can overlook the Thompson influence in "Path Flower"; but not in "Magdalen to Her Poet," which has Thompson's mannerisms with little or none of his great redeeming excellences. Exclude this occasional reminiscence and all the sociology, which has not fire enough to blaze into the clear bright flame of poetry, and the volume of Miss Dargan's verses claims serious attention. More impulse and a finer gift of natural poetic speech are displayed by Mr. Masefield. The title-poem is dramatic in form and deals with the Spanish Armada. Although the

subject has been a favorite one with many English poets, living and dead, Mr. Masefield can here confidently challenge comparison with the greatest, and gain by the comparison. In freshness of inspiration, dramatic insight, and comparative freedom from the ordinary English writer's parochialism on Spanish topics of the sixteenth century, Mr. Masefield's poem, "Philip the King," is worthy of a high place among the achievements of contemporary poets. It furnishes a good object-lesson of the way genius can be original and still observe the rules. Mr. Yeats's yearning for a new poetic dispensation does not seem to have affected Mr. Masefield. Perhaps Mr. Yeats has not cared to meddle with the young English poets.

J. J. D.

The Renaissance. By EDITH SICHEL. New York: Henry Holt & Co. \$0.50.

It is no easy matter to give in 250 pages 16mo. a satisfactory account of such a movement in Europe as the Renaissance. A specialist like Miss Sichel will write above the level of the ordinary reader and an advanced student will find the treatment inadequate, owing to the limits imposed. The author shows a wide knowledge of the writers, painters and sculptors of Italy, of those of France, too, especially its writers, laudable or otherwise; but the long catalogue can receive but little elucidation, a few words, a sparkling remark and a skip to the next name. The painters and sculptors have but little cause of complaint. As a critic of the writers Miss Sichel is less satisfactory. She misses the quest of the schoolmen, which was truth, not "logical results," and gives undue credit to their degenerate successors. The corruption of manners following the Black Death, the confusion of mind and weakening of faith following divided papal allegiance, the increase of luxury consequent on the expansion of commerce, exerted a stronger force than did barbarism of expression among the schoolmen in turning Sybarites from the pursuit of truth to the cult of the beautiful. There is no distinction drawn in the book between the pagan and Christian renaissance. There is but little reference to the corruption of morals among those who belong to the former class, unless they happen to be cardinals or popes, and these receive more than their due. This is particularly true of Pius II whose heroic and pathetic death is worthy of record in a history of the Renaissance. Why is not Nicholas of Cusa mentioned among the German Humanists? Why is there not a single word about Ximenes and his university? Nor of the host of Spanish painters, architects, writers? Are they too clean and too Catholic?

P. J. D.

Commentary on the Psalms. By REV. E. SYLVESTER BERRY. New York: Benziger Brothers. \$2.00.

The new law, which obliges priests to read all the Psalms almost every week, has resulted in a number of excellent attempts to interpret the Vulgate version of the Psalms without a scientific reconstruction of the original text. Such endeavors will necessarily fail to satisfy the devotion of the few priests who are really desirous to know what the original Poet of Israel was inspired to say, and how he said it. To satisfy such inquirers, Father M'Sweeney's work on the Psalms is still of service. To most priests, however, what is important is to get some idea of the meaning of the Vulgate Psalter—the Gallican of St. Jerome—without any thought of the reconstruction of the original text, its meters and various Semitic characteristics. Such an idea of the meaning of the Vulgate Father Berry gives.

The Latin Vulgate is printed side by side with one of the editions of the Douay version. Lines and strophes are clearly marked off without any intricate system of strophic stricture in accordance with quantity or accent or both. The

titles are neatly explained. Each psalm is preceded by a compact and illuminating synopsis. In the interpretation enough reference is made to the Hebrew text for the clearing up of the Vulgate and the great commentators are judiciously drawn up. The notes are so brief and yet full that they will be very serviceable to all priests who desire to say the Psalter with an understanding of its meaning, and yet have no time to bother with the variations between the Massoretic text and the ancient versions.

A few corrections should be made in a future edition of this work. For instance, it is scarcely fair to the thirteen Oriental rites in union with Rome to say that "the official text of the Church" is the Latin Vulgate. Trent decreed nothing about the authentic versions of the various rites that have sprung from the Byzantine, Syriac, Coptic, etc.; but merely made the Latin Vulgate to be the authentic version for the *Latin rite*. The purpose of Trent is clearly stated—"To make known which of the Latin editions of the Sacred Books that are in circulation should be held as authentic" (Session iv). Moreover, it would be well to state what revision of the Douay is used—Murphy's, Benziger's, etc.; certainly, we have not here the original Douay. Moreover, it is misleading to say: "Both texts are given with the spelling, punctuation, and use of capitals exactly as found in approved editions." Episcopal approbation has no direct bearing on spelling, punctuation and capitals; the proof-reader, *Pro dolor!* is given undue authority in these matters. Finally, to speak of the Latin of the Vulgate as *impure* is almost on a par with the Englishman's accusation that we Americans speak impure English. Vulgate Latin is pure, but it is the spoken Latin of the time and place of the translators. W. F. D.

I Gesuiti dalle Origini ai Nostri Giorni. Cenni Storici. P. ROSA, S.J. Roma: Civiltà Cattolica.

In some respects, if not in all, this is probably the best compendious history of the Society of Jesus that has yet appeared, based as it is upon the researches of the numerous experts who have been engaged upon the history of the Jesuits these twenty years or more. Abounding in interesting facts and bringing into relief the more important ones, it will serve as a valuable ready-reference book, while at the same time it is graced by a style and manner of treatment that will make it a very readable account of a very important phase of modern apostolic labor. But the author's aim is to present only a rapid survey of the work of the Society, and as such the book must be judged. He might have given us a more distinctive portrait of the Jesuit in the classroom or in the field of missionary labor, or he might have impressed the reader with the large share which the early Jesuits had in rolling back the tide of heresy that threatened to engulf the whole of Europe. To the latter service of the Society Macaulay alludes when he says that the Reformation, which in its first century felt itself secure on the shores of the Mediterranean, was unable in its second hundred years to hold the shores of the Baltic. But perhaps the author regarded this as beyond the scope of his work. He does, however, throw considerable light on the period of the temporary destruction and final resuscitation of the Society. The usefulness of this little volume would be increased by the addition of a general index. M. P. H.

Origin and Destiny of Imperial Britain. By J. A. CRAMB. New York: E. P. Dutton & Co. \$1.50.

Germany, France, Russia and Islam. By HEINRICH VON TREITSCHKE. With a Foreword by GEO. HAVEN PUTNAM. New York: G. P. Putnam's Sons. \$1.50.

The two books which are here under consideration merit the utmost attention and careful reading, not so much for what they

say, but rather on account of what they indicate. Professor Cramb has produced a masterpiece of English literature, a prose-epic with a noble theme, a theme none other than the vision of a world-wide empire. Von Treitschke, too, is no whit behind in inspiration, although the series of addresses which constitute the volume appearing under his name are more concrete in their application, and do not approach so near to the idealism of Professor Cramb. The fact remains, however, that both these writers, professors of history, the one a German, the other an Englishman, find their ideal in the same theme.

The points upon which these two historians disagree are of no great importance; their ground of agreement is vitally important and if either may be said to express the opinion of his nation the lines of contact are such that they will affect the welfare of both the empires concerned. As a matter of fact Cramb voiced, in the first place, the ideals of the imperialistic party in England, and, secondly, that spirit which is associated to a considerable extent with the modern English universities, and the same may be said to a certain extent of Treitschke. Both have a great deal to say of God and divine destiny, and both, upon examination, have rather vague conceptions of what God is: a God evolved from the inner consciousness of man is the nearest approach to the apparent concept of either.

The ultimate summary of both Cramb and Treitschke is bound up with Protestantism. By Protestantism came "spiritual freedom and enlargement of soul"; both the writers have too much scorn and contempt for the Catholic Church to condescend to hate, and both, consciously or unconsciously, show how well-nigh impassable is the gulf between modern Protestantism and the Catholic Church. This, after all, is the all-important question. The war is not going to last for ever. When it is over we shall all have to settle down to repair the breaches made in civilization. If these two historians are right in their forecasts, are Catholics to drop out of the progress of the German and British empires? Are Catholicism and progress incompatible? Yet this is what both Cramb and Treitschke imply, though in no crude manner, but with a subtle appeal to the finer feelings of patriotism. Ultramontanism, Jesuitism, Romanism are the enemy, and freedom and national greatness are the outcome of man's revolt against these, and the realization of his own conscious superiority to all creeds, dogmas and formulas. Meanwhile, the finer element of Britain is drawing closer to the Church, which shows either that Cramb's theories are untenable or that the British Empire is on the decline. H. C. W.

Institutiones Theologiæ Fundamentalæ Quas in Usum Auditorum Suorum Accommodavit AEMIL DORSCH, S. Theologiæ in Universitate (Enipontana Professor. Vol. II, De Ecclesia Christi. Neo-Eboraci: F. Pustet. \$3.50.

Father Dorsch has produced a treatise upon the Church which combines as far as possible the freedom of the lecture style with the conciseness and orderly arrangement of the text-book. It will consequently be of value and interest to the reader seeking to widen his knowledge of this important subject no less than to the student consulting it in preparation for his future work. The thought and expression are always clear. Historic retrospects are ample, but not diffuse, while account is taken of modern difficulties. Thus the genuineness of the texts, *Tu es Petrus*, etc. and *Euntes ergo docete*, etc., is carefully vindicated and recent references are given to the question of St. Peter's stay at Rome. Practical suggestions are made for using in various ways the arguments drawn from the notes of the Church. Questions such as that of the mystical body of the Church are beautifully treated. Classical sources too have been amply laid under contribution and modern references are not neglected. The book can be heartily recommended. J. H.

BOOKS AND AUTHORS

In the *Catholic Mind* for April 8 is published the address on "Catholic Sociology" that the Editor of *AMERICA* delivered at Baltimore in February. He shows that the Church has always been, and now is, the only teacher of true sociology. When Dr. G. F. Williams, of Washington, asserted before a Congressional Committee that "Cardinal" Newman was once "mulcted to the extent of 12,000 English pounds" for using "scurrilous" and libelous language, Mr. Paul Bakewell examined the statement, and his answer is entitled "Newman's Alleged 'Scurrility'" and is the second article in the present number of the *Catholic Mind*. "Why don't Catholics go to hear 'Billy' Sunday?" is a question often asked just now. Father Patrick H. Casey, S.J., here gives an excellent reason why.

"Dr. Syn" (Doubleday, \$1.25) is a rollicking tale of Romney Marsh, in Kent, the smugglers and the King's men, a parson who was not a parson at all, and a mulatto. The story is quite one of the old sort, with plenty of thrills, and is a complete change from the plethora of dreary fiction with which we have been overwhelmed. Smugglers have no "problems."—In the "Ex-seminarian, or Plain Talks for Plain People," by Will W. Whalen (Mission Press, Techny, Ill., \$1.00), the incidents are many and the emotions varied. A fuller motivation, giving depth to the characters and linking the events more adequately, would impart greater strength and distinction to the author's vivid imagination.—How that mighty hunter, Allan Quatermain, managed to crowd into his life such a multitude of thrilling adventures is truly marvelous. H. Rider Haggard, his tireless biographer, has now published, under the title "Allan and the Holy Flower" (Longmans, \$1.35), the story of all the perils into which Quatermain's passion for orchids led him. Those who have conscientiously read the author's forty other novels and romances will have little trouble in forecasting the happy issue of the present quest.

Mr. Gustav Gottlieb Wenzlaff's "An Outline of the Fundamentals of Psychology" (Chas. Merrill Co., New York) covers a broad field. The author's aim is to present in a clear and concise manner all the proper psychological phenomena; and though at times he seems to sacrifice clearness to conciseness he has attained his rather difficult purpose with considerable success. Practically all the important questions of psychology are touched upon and the many theories advanced in explanation of the hard problems of the subject are at least noted. The book is scarcely intended for the advanced student, yet no one else will be able to fill in the details necessary for a clear understanding of all the author says. The best chapters are those that deal with the experimental side of psychology. In the few lines devoted to the most important question of the freedom of man's will, the point at issue is hopelessly confused. Mr. Wenzlaff treats scholasticism with respect, but his index gives scant recognition to Catholic psychologists. Father Maher has by no means been supplanted.

In "The American Girl" (Harper's, \$0.50) Miss Anne Morgan has written a useful little book. She discusses, from the purely natural point of view, the education, responsibilities, recreation and future of her countrywomen. Her suggestions are sound; and for women of her own class, for its appeal and interest are mainly for them, it compresses into a brief space much wholesome and sane advice. Catholics will find in it

a good deal that is helpful. The essential lack in the book is its careful avoidance of religion, although the whole tenor of its teaching is quite free from anti-religious bias. We wish Miss Morgan had been wiser or braver.

Longmans, Green & Co. have just issued a new impression of the works of the Abbé Constant Fouard, as translated into English with the author's sanction and cooperation by George F. X. Griffith. The set, which sells for the reduced price of \$7.50, comprises six volumes: "The Christ, the Son of God," in two volumes, "Saint Peter and the First Years of Christianity," "Saint Paul and His Missions," "The Last Years of Saint Paul," and "Saint John and the Close of the Apostolic Age." It would be hard to overpraise the Abbé Fouard's work. We should like to see it make its way into every seminary, every rectory, and every Catholic family. Apart from its literary and scientific value, which is by no means slight, it would inevitably make for a more intelligent and more enthusiastic appreciation of the Faith.

Here are some five-cent pamphlets recently issued by the *Irish Messenger*, all of which can be obtained from the International Catholic Truth Society, 407 Bergen Street, Brooklyn: Father McDonnell's meditations on "Our Lady of Dolours" and new editions of his devotional pamphlets on "The Holy Hour," "Scenes from the Passion" and of his novena of meditations on St. Joseph. Father George C. Hungerford Pollen, S.J., has a good paper on the "Domestic Virtues," "S. M. M.," a booklet of prayers and stories entitled "Easter with Christ and His Friends"—for His young friends in particular. The Countess de Courson writes with enthusiasm about "The Soldier Priests of France." Father Edward Masterson, S.J., contributes an equally timely paper on "The Ethics of War." E. Leahy has out a new edition of his "Life of St. Patrick" and a particularly useful pamphlet entitled "How Eileen Learned to Keep House." An anonymous author gives a sketch of "The Little Flower of Jesus," and Gerald O. Sherrard tells "How to Work a Laborer's Cottage Garden" in a climate like Ireland's.

"In the Day of Battle" (Longmans, \$0.90), by the Right Reverend H. L. Paget, D.D., Bishop of Stepney, is the answer to a request on the part of the Anglican Bishop of London that his fellow-bishops apply the Lord's Prayer to actual war conditions. So Bishop Paget wrote these seven essays on the seven petitions. All that a Catholic desiderates is the Catholic flavor, for "Give us this day our daily bread" means much more to us than to this Anglican bishop. The war-time thought it suggests to him is that the idle rich should give over idleness and take to toil. Then there will be food enough for all to eat. But the thought this petition suggests to the French priest in the trenches is to get the men of his regiment to receive Holy Communion—the "supersubstantial Bread."

"In the Service of the King" (Putnam, \$1.25), is by Joseph B. Dunn, who seems to be an Episcopalian clergyman of the broad school of Christianity. At any rate, what he calls "A Parson's Story" gives the experiences of a minister in the country, the town and the city. A fixed creed such as the Catholic is an abhorrence to his hero. It is a vague idea of the King that appeals and does the work of conversion. Conversion means to love the King, but just what that means is hard to find out by reading this story. For this service of the King is a principle of unity of faith that the parson would allow to be quite consistent with any and all religions. His is the broadness of Hensley Henson, Dean of Durham: "The Spirit

of Truth is in all religions or in no religion." The book is introduced by Betty O'Connor: this name together with that of Joseph Dunn, sets us thinking.

"In der Schule des Evangeliums" (Herder, \$0.70), by Herman J. Clodder, S.J., and Karl Haggney, S.J., is the first in a series of seven small volumes which are designed to offer priests and seminarians solid matter for mental prayer. After an excellent introduction treating of the value and the method of meditation, twenty-two sets of points are given, based upon the first four chapters of St. Matthew. His is the only Gospel to be used in the work, so all "harmonizing" will be avoided. A new translation of the evangelist's text has been prepared and they follow the words of the Gospel verse by verse.

Elizabeth A. Reed's worthy purpose in writing "Hinduism in Europe and America" (Putnam, \$1.25), she explains, is to present a "correct view of this corrupt cult" and to furnish American women "with some scientific data concerning the real purpose of the system into which they are being so adroitly drawn." With the money of these deluded creatures, heathen temples are being erected in our large cities, and the priests of this abominable superstition, who are called Swamis, make helpless slaves of our Occidental Krishna worshippers. But those who stand in direst need of a book like this will probably be the last to read it.

BOOKS RECEIVED

Benziger Bros., New York:

Benziger's Juvenile Library: The Little Lady of the Hall; In Quest of Adventure; The Ups and Downs of Marjorie; An Everyday Girl; The Little Apostle on Crutches; The Little Girl from Back East. \$0.35; The Wit and Wisdom of John Ayscough. Edited by J. Scannell O'Neill. \$0.50.

F. A. Davis Co., Philadelphia:

America's Greatest Problem—The Negro. By R. W. Shufeldt. \$2.50.

Doubleday Page & Co., Garden City, N. Y.:

The Rise of the Dutch Kingdom. By Hendrik Willem van Loon. \$2.50; The Rediscovered Country. By Stewart Edward White. \$2.00; Pierrot, Dog of Belgium. By Walter A. Dyer. \$1.00; Ruggles of Red Gap. By Harry Leon Wilson. \$1.25; Victory. By Joseph Conrad. \$1.35.

E. P. Dutton & Co., New York:

The Little Mother Who Sits at Home. By the Countess Barcynska. \$1.00.

Jewish Publication Society of America:

In Those Days. By Jehudah Steinberg. Translated from the Hebrew by George Jeshurun.

H. L. Kilner & Co., Philadelphia:

Her Heart's Desire. By Henriette Eugénie Delamare. \$0.75.

Longmans, Green & Co., New York:

Allan and the Holy Flower. By H. Rider Haggard. \$1.35.

The Macmillan Co., New York:

Commercial Work and Training for Girls. By Jeanette Eaton and Bertha M. Stevens. \$1.50; Bealby. By H. G. Wells. \$1.35.

Moffat, Yard & Co., New York:

Shakespeare on the Stage. By William Winter. \$3.00.

The Page Co., Boston:

The Spell of Southern Shores. By Caroline Atwater Mason. \$2.50.

G. P. Putnam's Sons, New York:

In the Oregon Country. By George Palmer Putnam. \$1.75.

Rosary Press, New York:

Beautiful Ireland. By Rev. T. L. Crowley, O.P.

Smith, Elder & Co., London:

The Man of the Mask, a Study of the Byways of History. By Monsignor A. S. Barnes, M.A. \$1.65.

Yale University Press, New Haven, Conn.:

Fairyland. By Brian Hooker. \$1.00.

EDUCATION

A Papal Document for Teachers

A LETTER was recently sent from the Vatican to the American Cardinals. It contains important references to the teachers in all our schools and colleges. It is a direct expression of appreciation on the part of the Holy See for the en-

couragement and support given to the Association of the Holy Childhood. In it Pope Benedict XV expresses his "lively and strong desire" to see this undertaking established "in every school and college of the United States and Canada." As a conclusive argument to awaken in particular the interest of our teachers in this work he strongly insists upon its high educational value. The citations here given are taken from the document addressed by the Papal Secretary to His Eminence Cardinal O'Connell, in the name of the Sovereign Pontiff. He writes:

His Holiness, while continuing to show toward this pious work the paternal benevolence so generously bestowed upon it by his immediate predecessor of holy memory, has not failed to manifest his own lively and strong desire that the Association of the Holy Childhood be established in every school and college of the United States and Canada. His Holiness, moreover, calls attention to the fact that this society is not only helpful to the missionaries in making our dear Lord known to millions of pagan children, but also most useful in the sound moral education of Catholic youth.

This last point would seem to be sufficiently obvious in itself. Yet Pope Benedict XV, like his predecessor, has not failed to bring it into special prominence. "It will admirably contribute to their good education," was the pithy recommendation given by Pope Pius X. While therefore counting upon the "sturdy and valued support" of cardinals and bishops, the present Holy Father "confidently" looks to see their efforts seconded "above all by the teachers, in whose zeal and true Christian charity he places the greatest hopes." The application could not be made more directly.

EDUCATIONAL ADVANTAGES

It is the apathy of Catholics for Catholic causes that must primarily be combated everywhere in the Catholic classroom. To correct this weakness it is evident that we must begin with the children. We must teach them the significance of their mission as Catholics. We must implant in them zeal for the salvation of souls and the propagation of their Holy Faith. We must bring home to them the important lessons of unselfishness and sacrifice. We must prepare them to labor for the promotion of Catholic interests in the missions afar as well as in the extension of the Church at home. We must instruct them to rely upon prayer no less than upon material means for their future service to mankind. For all these purposes the Holy Childhood will prove itself of incalculable value, if prudently and zealously fostered according to the mind of the Holy See.

From a civic and social point of view, it is equally important for the Catholic educator to have at command this splendid means of preparing his pupils to take in due course of time an active, intelligent and Catholic interest in public undertakings. "It is a work," as Cardinal O'Connell rightly says, "that not only benefits those who receive financial aid from the Society, but it also helps to train our young people to take an active and broad interest in charitable work." It is thus, therefore, that we can hope to fill the ranks of our Ozanam societies, our conferences of St. Vincent de Paul and of all the Catholic organizations engaged in the countless enterprises of Christian charity and zeal. It is to be noted that the countries most advanced in Catholic social and civic organizations are likewise, as a rule, most conspicuous for their support of the Holy Childhood.

NEW ZEST FOR OLD STUDIES

There is still another consideration of no slight importance. The promotion of this work, intelligently and tactfully undertaken, will lend new zest to the class-room studies. Thus in the lessons devoted to geography the unfamiliar foreign countries will now mean more than merely Asia or Africa, China, India or Japan, as it has been well said. "They are part of the Lord's

vineyard." The children have no longer a purely remote and impersonal interest in the strange names of distant cities, streams and mountains. They are taught to understand the interests of their holy religion involved here. They not only behold these lands with the eyes of Christ, as fields white for the harvest, but they realize how their own alms and daily prayers, as part of the world-wide work of the Holy Childhood, are active here, accomplishing great things for the glory of God.

There is in all this no fiction, no mere imagining. They are in very truth uplifting the hand of the missionary as it pours the saving waters; they are building out of their own funds the schools and asylums for their little brothers and sisters far away; they are sending forth the catechist upon his labors for souls and are seeking, with the good Samaritans of Christian charity, for the infants abandoned by their pagan parents. Along the banks of the Ganges and the Nile, in the streets of Algiers and Pekin, and in our own Indian missions nearer home, they are constantly at work, filling Heaven with souls. Through them their little charges, saved from death or slavery and from darkest paganism, are being taught the Gospel truths and the ways of God's commandments in as many languages as the Apostles were heard to speak when the Holy Ghost descended upon them on the first great Pentecost Day.

Similar opportunities will present themselves in other classes. Special text-books have even been prepared to serve as aids to teachers in their various branches. (Mission Press, Techny, Ill.) Thus, as Cardinal Gibbons says, will the Holy Childhood "foster both the spirit of self-sacrifice and the apostolic mission spirit." It will lend new zest to old studies and will prepare our children for active Catholic enterprise in the future.

DOUBLY EDUCATIONAL

There is another reason, already hinted at, why teachers, as a class, and all interested in the training of children must necessarily take a special delight in this work. It has the peculiar advantage of being doubly educational. It educates our children at home, and through their sacrifices, alms and prayers, it helps to educate in thousands of orphanages, schools and workshops the otherwise abandoned children in pagan countries and makes of them new apostles for their own tribes and races.

We are here, therefore, presented with the opportunity of accomplishing a vast educational mission. The Holy Childhood not merely unites our own children about their one true Head, the Divine Christ Child, but gathers to His love the children of foreign lands, moulding them all to His likeness, and thus fulfilling the supreme aim of Christian education. It advances our children in the virtues most required for effective Catholic work and raises up apostles to Christ "from the land of the east and from the land of the going down of the sun." Cardinal Gibbons surely voiced a common conviction when he wrote: "To have the children of Christian lands securing the blessings of Faith to the children of pagan lands is an inspiration from Heaven itself."

We are living in the days of educational fads and fallacies. Here is a true, solid educational factor urged upon us, from an educational point of view, by the Holy See. No other inducement, it is true, should be needed for our hearty cooperation than the often and ardently expressed desire of successive Pontiffs of the Church, and the almost incredible good accomplished by the Association itself in the salvation of millions of souls, but the fact that we are likewise satisfying our own educational interest in the training of God's little ones will lend additional zest to a work undertaken in obedience to the wish of the Vicar of Christ.

FOR ALL CLASSES

It may be mentioned, in conclusion, that no class of children will be found so poor that it can not receive the advantage of

this training. A diocesan director tells us of a conversation with a first-grade teacher of a large parochial school. Without any pressure whatsoever she had collected the handsome sum of fifty dollars from her little charges during one school term.

Upon the tip of my tongue was the observation: "You evidently have a very well-to-do class of children." She read my thought and, quick as a flash, said: "I know what you have in mind. No, my pupils do not come from wealthy or even comfortable homes. Two-thirds of the little ones have their lunch at a near-by day nursery." "Which means," I added, "that their poor mothers go out to work." "Exactly," she replied.

Here is the material out of which true Catholic men and women are made. Those pennies, so generously sacrificed, were more to them, in proportion, than a million dollars to Carnegie. If our well-to-do classes in so many schools and colleges can be taught to give in like measure, according to their means, our missions may well look forward to a hopeful future, and the Church to a generation of Catholics such as the world sadly needs to-day.

JOSEPH HUSSLEIN, S.J.

SOCIOLOGY

Your "Kid Brother"

YOU didn't know you had one? Oh, yes, you have; and not one only, but dozens of them. That group of chaps fighting over their ball game among the rocks and refuse of the vacant lot, they are your brothers. That gang of young "toughs" swirling around the street corner to get away from the "cop," they are your brothers. That pathetic group of voluble little liars trying to hoodwink the judge in the juvenile court, they are your brothers, too. Perhaps it doesn't make your bosom swell with pride to acknowledge them, but acknowledge them you must, if you wish to claim kinship with that Elder Brother who is not ashamed to call them His.

Now if you had sufficient tact and sympathy to win the confidence of these youngsters, you would find that they are composed of plain, uncontrolled human nature, lacking no element of that unpromising composition which is the raw material of heroes and saints. You would find much good in them, and learn that most of them really prefer being good to being bad. You would realize, if you never did before, why "Lead us not into temptation" was inserted in the prayer of prayers. And you would discover in almost every one of them a certain something which, under your hands, would act as a leaven, transforming the whole boy into such a younger brother as your bosom *would* swell with pride to acknowledge, especially on that day when you could present him to his Elder Brother and yours, confident of hearing the words, "Well done!"

THE CHIEF NEED

Too many little brothers are going wrong, and too few big brothers know or care where they are going. This is especially true of Catholics, in regard both to the little brothers who are on the wrong track and to the big brothers who are asleep at the switch. There are many admirable Catholic institutions and organizations wrestling with this problem of juvenile delinquency. They want to go to the root of the matter, but for lack of means can but pluck and prune at the branches bearing evil fruit. By "means" they do not indicate only, or even chiefly, money, but men. They want Catholics to know that about two-thirds of the children brought before juvenile courts in the cities of this country are Catholics, and that most of these are boys. They want Catholic men to develop a social conscience that will spur them on to giving their personal service toward correcting the conditions underlying these facts. They are calling on

you to acknowledge these unfortunate little brothers of yours, and to reach out a helping hand to deliver them from evil.

THE ORIGIN OF EVIL

The evil of this condition lies chiefly in the fact that, in crowded districts, so many boys are turned out of such homes as they have upon the streets of the city, to find there what companionship and occupation they may. They are turned out of discipline, of control, of correction, of occupation, through the carelessness, irresponsibility or incapacity of their parents, many of whom are constantly at grips with poverty, and are therefore not to be too harshly judged. There is nothing to prevent these boys from following their natural tendency toward mischief, their love of excitement, their instinct for companionship, no matter where they lead. They easily form "gangs" dominated by irresponsible, vicious, sometimes even criminal, youths. By a perversion of their innate capacity for hero-worship, they follow and imitate these captains of evil; for want of decent and harmless occupations, they busy themselves first with mischief and rowdiness, then with infractions of police regulations, and finally, only too often, with the commission of some crime. At any of these stages they may be brought into the juvenile court, and here they meet, usually for the first time, with some kindly and intelligent efforts to protect and reform them. In this great work Catholics are well represented by able and devoted men and women, yet it is from these that we hear the plain truth that their efforts must be expended to repair a damage already done, much of which could have been avoided if there were men to devote themselves to the work of prevention. There is need of this work in every parish in the land. The mute though gripping appeal that is made to every heart by the sight of a little brother hurrying heedlessly to the devil, should rouse every Catholic man who is fitted for the task to do his share toward preventing this waste and loss of men.

MEANS OF REFORM

But how? you will ask? It is clear that what these boys suffer from is the constant force and pressure of bad influences, and an almost total lack of influences that are good. Remove them as much as possible from these bad influences, and substitute good influences. Both objects will be accomplished by the same means; for it is evident that every time you add an hour to the account of "Well-spent" you prevent the addition of an hour to "Spent-ill." The good influence required is your personal influence, executed with the utmost tact and delicacy. No man can, in any sense of the word, be "too good" for this work, in intellect, in education, in social position, in business experience. In fact the more of these things you can bring with you to the labor, the more will you be able to do for the cause, provided always that your heart is in the right place and your motives are pure. Perhaps you have received a goodly portion of life's blessings only that you may share them with these younger brothers who have received so little.

THE OZANAM ASSOCIATION

Inspiration and encouragement may be drawn from the Ozanam Association of New York. Founded by sixty Catholic laymen in 1908, under the active patronage of His Eminence Cardinal Farley, and assisted by the General Conference of the Society of Saint Vincent de Paul, this association now has six club-houses in various parts of the city where the need is greatest. These elder brothers have not been asleep at the switch; by their personal service thousands of boys have been shunted off the wrong track onto the right track that leads to self-respect, good living, and decent, useful

citizenship. For the rowdy, sometimes criminal, occupations of the street corners they have substituted the games and exercise of the cheerful rooms and gymnasiums of their club-houses; for the vacant lots and docks of the city, they have substituted the use of athletic fields and armories; for the bad influence of gangs and the leadership of young criminals, they have substituted the good influence of their clubs and the spirit of religion and the leadership of their own Christian manhood.

These men are doing their work. Are you doing yours? Without doubt there is a work for you to do. It is not necessary to start with sixty men, or to form an association, or to secure a club-house immediately. If the idea of "doing something for the boys" has got hold of you, it has probably also got hold of two or three others in your parish. Find out who these others are; get together; go to the pastor and explain your idea; he will tell you the boys that need you; and it will not take long to find some means of providing for them. Write to the Ozanam Association, 5 Beekman street, New York, and get the officers to tell you how they did it. In this way you will in a few days have the benefit of their experience of seven years.

THE RIGHT MAN

It takes a real, all-round man to do this work. These rough-and-ready citizens of the streets will have nothing to do with shams and imitations. If you hope to succeed, you must have insight into human nature and sympathy with it; you must be eager to justify your pride in being a Catholic by transforming these boys from being a reproach to the Church into being a credit to her; you must, as an American citizen, be so much interested in your city, your State, your country, that you will give some part of your time and ability to the task of making good citizens out of unpromising material; you must understand clearly that your holding your place in the highest fellowship of all is conditioned upon your acknowledging your fellowship with these "little ones." Are you qualified for this service? Then turn and look your younger brother in the face; reach out your hand, and speak to him.

NELSON HUME.

NOTE AND COMMENT

Missions to non-Catholics have taken a decidedly new and novel turn. A zealous Redemptorist, Rev. Charles J. Burger, has just given a week's instruction in Catholic doctrine to the Protestant deaf-mutes of Pittsburg. The experiment was a decided success; the services were well attended, and the audience was most attentive. It is to be hoped that this work will be extended throughout the United States, for many of these Protestant deaf-mutes are the offspring of Catholic parents. These afflicted children are victims of circumstances. Catholics neglected to attend to them, Protestants were only too glad to wheedle them into their fold. Indeed in some cases the latter obtained zealous "preachers" from the ranks of the deaf and dumb children of Irish Catholic parents.

The war is still keeping prohibition prominently before the public eye. England is now discussing the question with the usual British ardor. France has forbidden absinthe, thus sacrificing the yearly revenue of \$15,000,000 or \$20,000,000 derived from its sale. Berlin has forbidden the sale of strong intoxicants to soldiers. Russia took measures to restrict the drink evil over a year ago. Then it was that the Czar issued this rescript:

I have come to the firm conviction that the duty lies upon me, before God and Russia, to introduce into the manage-

ment of the State finances and of the economic problems of the country fundamental reforms for the welfare of my beloved people. It is not meet that the welfare of the exchequer should be dependent upon the ruin of the spiritual and productive energies of numbers of my loyal subjects.

In 1913 the revenue from the manufacture and sale of vodka, a Government monopoly, was \$463,000,000, nearly one-fourth of the total revenue of the empire.

Some one disturbed over the critical attitude of young men of a scientific turn of mind toward the Bible writes the *Outlook* for guidance in dealing with problems raised. The whole answer is illuminating: this part of it is amusing:

The old-time view regarded the Bible as an infallible book about religion, if not dictated to the writers as amanuenses of God, at all events imparted to them as private secretaries. The modern view regards the Bible as a book of religion. Religion is the life of God in the soul of man: the Bible is the expression of that life, by men of different temperaments and intellectual abilities.

This old-time view raises a smile; the new-time view knocks Protestantism to pieces and replaces the "infallible" guide by shifting quicksands. Agnosticism and infidelity follow as the day the night. Such the glory of the "glorious" Reformation.

The decline of religious belief in countries long considered the stronghold of Protestantism is strikingly illustrated by a discussion now under way in Holland. The Dutch penal code provides that witnesses must be sworn, "according to the way prescribed by the religious creed to which the person belongs." There's the rub. Many Dutchmen have no creed. Commenting on the law a writer in the *New York Evening Post* remarks:

All this was very well as long as all people were believers and an avowed atheist or an agnostic were exceptions, which caused an immense popular amazement. But the times in which Holland could be said to house religious people only are past now, and every census shows an increase in proportion of people belonging to no creed. Of course, such people are not inclined to attach any peculiar value to the words, "So help me God, the Almighty." Not believing in a God, they either refuse to take the oath or utter a mere formula, void of any significance.

In other words Calvinism is losing its grip on the nation. The Dutch have become too jolly to believe that any among them are predestined to fire and brimstone.

"Irreligion decreases in direct ratio with the proximity of the firing line" is a truth formulated by a close observer of the French soldiers who are fighting in the present war. The Very Rev. A. Walsh, O.S.A., in an interesting paper he contributes to the *March Irish Ecclesiastical Record*, cites instances like the following to prove that a "Religious Revival in France" is now taking place. A chaplain writes:

From a trench near at hand a little soldier, . . . crawling like a worm, makes headway toward his neighbor. He gets on without being hit by the fire, and is, at length, at the opening of the underground lodging of his Reverence the sergeant. Once there, with his nose in the ground, he calls in a whisper: "Are you there, Salvan?" "Yes," said the priest-sergeant. "What do you want?" . . . If the Germans see you, you're done for." . . . "Could you hear my confession?" "Yes at once." "All right; but I can not go on my knees, they would knock over my skittles." "It is not necessary; stay as you are." And right there, leaning over his trench, where the priest-sergeant stood, the little fellow received God's pardon, and then made off, crawling slowly, slowly until he reached his post.

A soldier writes:

They say there is no faith left in France; but you should assist at Mass in the open air or in some poor church ruined by the enemy's guns. You would then see what crowds there are. You would feel the sense of the faith that ani-

mates these men, so recollected during the Holy Sacrifice, and you would have been comforted by the sight. . . . We fight like lions, but, without the precious help from above, there is nothing achieved. And hence we are all praying. . . . Our return home is doubtless far off, but when it comes it promises a rich harvest for the faith. You will see how people are changed, and I believe that France will become worthy of her title, *la fille aînée de l'Eglise*.

If the votes of these soldiers when the fighting is over drive from office the clique of persecutors who have grown rich by plundering the Church, the war will have been a great blessing to France.

The clamor raised against the Sisters of the Good Shepherd by a few brawling fanatics has just called forth a splendid defence of these devoted women. A Lutheran of Omaha, who admits that he was filled with prejudices, determined to investigate a convent. Here is the result:

Instead of a prison-like reform school, with wayward girls held to their tasks by rod and iron discipline, I found a place very much resembling any girls' school with dormitories—the only difference being the workrooms in connection. And for order, cleanliness and kindness in discipline, I doubt if any school averages higher. . . . We saw the girls at school and at work, inspected the laundry, sewing rooms, dining rooms, dormitories, infirmary, lavatories, kitchen, storerooms and parlors. And everywhere we saw the same perfect order and spotless cleanliness. Each girl has a separate bed, towel, soap, comb and brush, and dishes which she washes herself. All girls of school age must spend half of each day in study and recitation. Last year there were eight graduates from the eighth grade. Special attention is given to music and at present the girls have an orchestra of fifty pieces and a class of twenty beginners. A good library is also at their disposal.

After proceeding in this strain for some time the writer closes his long letter with this sentence: "After seeing the work these gentle, refined ladies are doing for humanity it is hard to understand how any one can stoop to make their labors greater by petty annoyance and abuse."

In the early morning of April 2, there died in St. Vincent's Hospital, New York City, a man whose life was a shining example of unselfish devotion to the education of boys. The Reverend James Smith, S.J., was born in New York sixty-five years ago. On completing his preliminary education, he entered the Society of Jesus and was ordained at Woodstock, at the end of the usual course of studies. Soon after ordination he entered the classroom and never left it again, for more than a month or so, until he was completely broken in health by years of hard, unremitting labor. For some time he lectured first on philosophy and then on theology at Woodstock; thence he was transferred to Holy Cross, Worcester, where for a decade or more he taught philosophy with most remarkable success. He was master of both the art and science of pedagogy. His intellect was clear; his soul, sympathetic; his zeal, unbounded. He gave his best to his pupils, striving with all his talents to make them Christian gentlemen, and they in turn repaid him by a loyalty and reverence that was akin to hero worship. Throughout New England and wherever there is a Holy Cross man, the name of Father Smith is in benediction: it stands for all that is noble in man. He is dead, but he lives in his work and in the memory of a host of manly, upstanding men whose souls he touched into a higher life with the consummate skill of a master. This is his reward on earth: there is another and greater one in heaven for this choice spirit who, scorning the bewitchery of folly, fled the face of man, and in the silence and obscurity of the lecture hall, dedicated himself to the noble ideal of instilling into the souls of youth all that is high in life, lofty in thought and noble in aspiration.

